The Universalist Leader

A Journal of Tomorrow

Boston and Chicago · April 28, 1923

IN THIS ISSUE

The Capital of Japan, by John van Schaick, Jr.

Did Jesus Teach Improvidence? by Frank Oliver Hall

Dr. and Mrs. van Schaick in Tokyo, by Samuel Gilbert Ayres

Some Interesting "Comebacks"

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

Editor in Chief

Frederick A. Bisbee, D. D.

Associate Editor

John van Schaick, Jr.

Office Staff

F. I. Adams.
D. Hall.
L. W. MacDonald.

Contributing Staff

Eleanor Bisbee, Kenyon L. Butterfield, A. Gertrude Earle, Daniel Evans, Roger S. Galer, Frank Oliver Hall, Edwin Markham, Fred A. Moore, Harold H. Niles, John E. Price, Willard C. Selleck, Edwin C. Sweetser, Joseph M. Tilden, Lyman Ward, Stephen S. Wise, Frank D. Adams, Kirby Page, George F. Milton, Jr., Joseph Fort Newton.

THE UNIVERSALIST LEADER is published every Saturday at Two Dollars a year.

ENTERED as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 3, 1918.

POSTAGE prepaid in the United States and Canada. Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

CHANGE OF ADDRESS—When a change of address is ordered, both the old and the new address must be given, and such notice sent to 176 Newbury St., Boston, Mass.

COMMUNICATIONS intended for the paper should be addressed to the Editor, 176 Newbury St., Boston. If sent voluntarily, it is understood that no payment therefor is expected; payment is made only in case of previous and special contract.

ADVERTISING—*The Leader* will always be glad to receive advertising that will inform its readers where they can obtain reliable goods from reputable houses. It will invite advertising from those who may be able to supply real needs of its readers, but from no others. We feel sure our constituents will support this policy, which is adopted in their interest, even though it may conflict with our own.
—*From an Editorial in the Leader.*

ADVERTISING RATES: Twenty cents per agate line; $2.40 per inch for a single insertion. Contract rates on application.

Universalist Publishing House

HAROLD MARSHALL, MANAGER

176 NEWBURY STREET, BOSTON
DORCHESTER AVE. AND 60th ST., CHICAGO

Μιγμα

We can't see why jazz musicians should be paid $15 a day. Riveters, who get only $10, make almost as much noise, and do something useful besides. (*New York Tribune.*)

υ λ

Are you a liberal? You may not know that the latest indoor sport is to scrutinize your name, along with many others, to see whether you are truly a liberal. Neitzsche would have loved this revaluation of values which is going on in this land of ours. It started with the realization that the "liberals" who arrogated this term to themselves were not playing fair. . . . There is a great flurry now to learn whether a liberal can be discerned with the naked eye or must be subjected to a catechism. (*Independent.*)

υ λ

The old bogey in the early days of the compensation movement that 99 per cent of industrial accidents were due to the carelessness of the men has its counterpart in the vast company of alcoholic young girls that make up the imaginative ballet of your ardent opponent of the eighteenth amendment. (*Survey.*)

υ λ

Isn't there a golden mean of patriotism, justice and common sense somewhere between the man who would hang all the "Reds" and the man who would have unrestricted "free speech" and no restraint for the agitator who is out to force upon us the same kind of government that they have in Russia? One of the effects of the trials of the "Reds" in Michigan should be to show us the wisdom of trying to find that golden mean. (*Congregationalist.*)

υ λ

Bishop Woodcock, of Kentucky, assailed the dangerous practise of sneering at defiance of law, and of counting yourself clever if you outwit Uncle Sam. He told of a mill-owner whose property was damaged by riotous strikers and who called loudly for the protection of the Government and the Constitution of our land, but who within a few days revealed his utter contempt for that government in the boast that he had his cellar, his yacht and his office plentifully stocked with booze and would replenish that stock whenever he chose to do so. The bishop referred to him as a detestable example of bad citizenship and declared that such disrespect for law is one of the most alarming tendencies of our time. How much are our daily papers doing to check this tendency and to inculcate devotion to the law of the land? (*Reformed Church Messenger.*)

DENOMINATIONAL DIRECTORY

The General Convention

President—Mr. R. S. Galer, Mt. Pleasant, Iowa.
Chairman of Executive Committee—Rev. Lee S. McCollester, D. D., Tufts College, Mass.
Secretary—Rev. Roger F. Etz, 176 Newbury St., Boston.
Treasurer—Mr. J. B. Horton, 6 Park Square, Boston.
Chairman of Murray Lectureship and of Denominational Literature—Rev. Frank O. Hall, D. D., 6 Mystic Valley Parkway, Winchester, Mass.

Women's National Missionary Association

President—Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, O.

Board of Foreign Missions

Chairman—Rev. Fred C. Leining, 38 Adelaide Ave., Providence, R. I.
Secretary—Rev. Roger F. Etz., 176 Newbury St., Boston.

Universalist Comrades

President—Ralph W. E. Hunt, 25 Forest Avenue, Portland, Me.
Secretary—Fred C. Carr, 559 Cranston St., Providence, R. I.

General Sunday School Association

President—Rev. George E. Huntley, D. D., 176 Newbury St., Boston.

Japan Mission Council

Chairman—Rev. Samuel Gilbert Ayres, D. D., Shichome, Iidamachi, Kojimachi, Tokyo, Japan.

Young People's Christian Union

President—Ernest C. Jones.
Director of Young People's Work—*Rev.* Stanley Manning, 176 Newbury St., Boston.

Superintendents of Churches

General Superintendent—Rev. John Smith Lowe, D. D., 176 Newbury St., Boston.
Western Superintendent—Rev. L. R. Robinson, 6010 Dorchester Ave., Chicago, Ill.
Southern Superintendent—Rev. Francis Britton Bishop, 1118 S. Court St., Montgomery, Ala.
Southwest Superintendent—Rev. James Houghton, Junction City, Kan.
California—Rev. C. E. Nash, D. D., 1363 S. Alvarado St., Los Angeles.
Connecticut—Rev. Theodore A. Fischer, 409 Edgewood Ave., New Haven.
Georgia—Rev. A. G. Strain, 332 Simpson St., Atlanta.
Iowa—Rev. O. G. Colegrove, Mitchellville.
Kentucky—
Maine—Rev. Milo G. Folsom, 43 Lincoln Ave., Gardiner. (Acting.)
Massachusetts—Rev. Leroy W. Coons, D. D., 176 Newbury St., Boston.
New Hampshire—Rev. George F. Fortier, Morrisville, Vt. (Acting.)
New Jersey—Rev. H. R. Rose, D. D., 815 S. Eleventh St., Newark.
New York—Rev. G. D. Walker, D. D., Carthage.
Ohio—Rev. I. V. Lobdell, 256 Orchard Lane, Columbus.
Rhode Island—Rev. R. R. Hadley, 145 Chester Ave., Providence.
Texas—Rev. R. L. Brooks, Elgin.
Vermont and Quebec—Rev. George F. Fortier, Morrisville, Vt.
Maritime Provinces—Rev. Oluf Tandberg, Halifax, N. S.

UNIVERSALIST PUBLISHING HOUSE

Is a missionary agency of the Universalist Church.

All its resources are at the service of our Church and its faith.

Its opportunities for service are far greater than its resources.

It needs additional funds for missionary publications.

It needs endowed subscriptions for college and public libraries.

It will receive annuity funds paying interest to the donor for life

The Universalist Leader

Two Dollars a Year | 105th Year | New Series | Vol. XXVI No. 17

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

A KEY OR A COMBINATION?

IN the April number of the *Atlantic Monthly*, George Arliss writes of "Realism on the Stage." It is a pleasant thing to read. While being instructed, the reader is diverted and richly entertained. He feels that the writer is laughing good-naturedly up his sleeve all the time; and his merriment occasionally ripples forth in a delicious chuckle, in which the reader joins most heartily. Among other intriguing comments is this:

> "The lock that opens the door to public approval has a very tricky combination, which is frequently stumbled upon only by chance. But that does not, and should not, prevent the more expert craftsman from endeavoring to discover, by gentle taps, the secret of the combination, so that he may be able to open at will. The chances are dead against him, but it is a very good thing to keep on trying."

Of course Arliss is talking about the stage, about play-writing and play-acting. But he has stated in a fetching metaphor a general truth which applies to every business depending upon public support for its success. (The word "business" is here used in its proper generic sense, as the activity in which one *busies* one's self.) One thinks perforce of the preacher. He recalls in half a minute the names of a few outstanding men who seem to have stumbled by accident upon the combination that unlocks the door to public approval. They have great churches; and what they say is listened to with respect if not always with approval. Then he thinks of the hundreds who are always "tapping gently" in the hope of making the same lucky discovery. Indeed, to read most of the magazine articles on the failure of the Church and the decline of the pulpit—yes, to listen to much of the preaching itself—is to be convinced that it is just that and nothing more, "some one gently tapping!" There is nothing to aim at, nothing to hit it with, and no power behind the blow.

But there isn't any secret about it at all. Excepting the occasional freak and sensationalist, whose popularity is as precarious and ephemeral as that of the latest "song hit," the preachers who command public hearing and respect are not "tappers" but sledge-hammer men, men who know how to hit the spike on the head—and hit it! Probably they were as much surprised as anybody when they hit it the first time, but there was no accident about it. They dealt with some great theme of life in a manner that helped men and women in the business of living. All opinions to the contrary, people will listen to those who can tell them how to live better, how to live more sanely, sweetly, and trustingly in a sorely troubled time. The door to their hearts, however tightly locked, has no mysterious and baffling combination upon it. It is opened with a key. There is not even a time-lock on it. The key is plainly labeled, "Strength for Human Need." The preacher who uses it doesn't need to "tap." He just throws the bolt, opens the door and walks in!

F. D. A.

* *

LESS LAW AND MORE MORALITY

WE Americans have the reputation of being the greatest law-makers and law-breakers of any nation in the world. We are convinced that there is a close, logical and causal connection between these two attitudes towards laws. If we did not make so many laws not only would there be fewer to break, but there would be less desire to break them. It is amazing to see how numerous are the laws enacted by our state legislatures and national legislature. Thousands and thousands of laws are proposed, and thousands of them are passed. And they are of all sorts—some reasonable, others absurd; some necessary, others unnecessary; some in the interests of human nature, and others against human nature. Think of proposing the enactment of laws to make eight hours sleep in twenty-four compulsory, to regulate the length of the sheets on hotel beds, to determine the length of women's dress, at both ends, to provide a commission to investigate all homes to determine whether they are happy, to prohibit the teaching of the scientific theory of evolution in public schools and colleges. The laws proposed, and in numerous instances enacted, invade the sanctities of the soul itself.

One can not but wonder why we should have so many laws and such laws. Doubtless the vanity and stupidity of some legislators account for some. There are men who like to see their names as tags on a bill. It will look big to the home-folks at Smith's Four Corners or on Main Street. Another explanation is the superstition of many persons in our country, who think that if laws can be passed they will enforce

themselves, and the evils at which they aim will vanish over night. There are millions of people who have an amazing belief in the power of laws once they are placed on the statute books. This is one reason why it is so easy to interest people in passing laws, and so difficult to keep up their interest in having the laws enforced.

To be sure, there is urgent need of some laws in the interest of the freedom of others and the public welfare, and with the social progress of the race in general, and of a nation in particular, there is need of laws which have a wider industrial and social range. These are the necessary laws of a land, which are essential to its life. They are like the steel girders in great buildings.

There are some jurists who tell us that what we need is less law and more enforcement, and from the legal point of view this is doubtless true, and it is along this line that the lawyers are moving in the interests of respect for, and obedience to, law. We, however, feel that for the churches and the ministers another line of progress is clearly marked out. It is the line of less law and more morality.

There is grave danger that we come to think that we can and should control the whole or almost the whole life by laws. On the lower levels of civilization, and at the earlier stages of moral and religious development, laws cover and control the whole of life, but on the higher levels of civilization and later stages of moral and religious development, laws are not intended to cover the whole life, and the demand is made for freedom and for self-control. We must not fall back to lower levels; we must remain at the higher stages; we must demand self-determination and self-control. We can not make men moral by all our multiplicity of laws; we can at best only make the conditions favorable by laws to moral self-determination. There is no way of escaping this moral duty.

Moreover, we must recognize the limitation of all laws. They are meant only to control overt action, the action that involves the lives of others. They go beyond their legitimate sphere when they enter into a man's interior life. They can not bring compulsion upon our thought, nor our love, nor our moral convictions, nor our religious faith. Now this inner, deeper, greater region of life is amenable only to persuasion, to moral and religious appeal. And here is the source of life as it expresses itself in man's manifold relations and affairs. We are, and can only be, moral as we freely live and determine our actions from this inner center.

Then, too, while we can not make men moral by laws, we can make them obedient to laws by making them moral. It is generally recognized by sensible people that the enforcement of law requires the support of public sentiment. Where there is no support from public sentiment, the law is repealed, or becomes a dead letter. Now if we can secure more morality in life, then less laws will be required, and more reasonable laws will be passed, and these laws will be obeyed by the moralized and socialized people of the community, and they will reinforce the persons whose duty it is to enforce the laws.

There is a growing feeling upon the part of many persons that the Church is concerning itself too much with law-making, and law-enforcing, and not enough with the great principles of morals, and the more difficult task of making men moral, and creating the public sentiment which by its social judgments of approval and disapproval will bring moral pressure and persuasion to bear upon men. This is its special field and distinctive task, and it should not give over its field to other agencies less capable of cultivating it, nor neglect its task in doing the lesser things which other agencies exist to do, and can do as well, if not better.

D. E.

* *

ANOTHER CHURCH HAS RAISED ITS QUOTA

IT is inspiring when churches so far from the denominational center respond so quickly to the call of the Church as a whole. The Tarpon Springs church is on the outer fringe of the church extension field. It does not receive appropriations from the General Convention for support. The bills are all paid by the members and friends of the society, not because they are many in number and of large means, for that is not the case, but because they are intensely loyal and in earnest.

When parishes in the church extension field become self-supporting, they sometimes find it hard to take the next step and help the denomination with its enterprises. No such state of affairs prevails in Tarpon Springs. The church there leads the way in Florida and is the third in the denomination at large to report its quota to the Memorial Church and Perin-Cate House project secured in full. We all salute you, Universalists of Tarpon!

* *

A WISE SUGGESTION

CERTAINLY that is a wise suggestion which Mrs. McGlauflin makes when she advocates the consolidation of the various women's societies in each local church with the Women's National Missionary Association.

Here is something for us to think about and act upon. In most of our churches, there are several organizations of women under various names (the Ladies' Aid Society, the King's Daughters, the Willing Workers, the Missionary Society, and many others), all doing splendid and worth-while work for the Universalist Church. We believe, however, that if all of these organizations were federated under one head, each doing its own work in its own way, but still working toward a common end under the direction of national officers, the efficiency of our Church would be increased.

We believe that it is a good idea. We hope that it will be discussed at the next Convention and that, if found practicable, a committee will be appointed to work out the details.

H. H. N.

* *

We hear preachers in Universalist pulpits sounding the slogan, "This is the psychological moment," for any one of forty things which may be drifting through their minds, but never realizing that this is the supreme psychological moment for the Universalist Church to assert its pre-eminent place in the religious world.

Cruising Around a Changing World

XII The Capital of Japan

John van Schaick, Jr.

SOON after the electric train drew away from the dock at Yokohama bound for Tokyo, there was a shout and a cry of "Fuji!" There off to the left, many miles away, stood the glorious snow-covered mountain which dominates everything in Japan. This indicates what clear, beautiful weather we had for Tokyo.

"No need of lingering in Tokyo," said one authority. "It is comparatively modern." But Terry, the Baedeker of Japan, said: "the largest, finest, wealthiest and most prosperous city of New Japan," "the social, commercial, intellectual and financial center of the islands."

In the fifteenth century it was a fishing village named Yedo or Edo. To-day over three million people inhabit Greater Tokyo, and over two million Tokyo proper.

The interesting story of this development is available in every encyclopedia and history of Japan. Even more interesting are the changes going on before our eyes in this great city.

I find this note in my journal written on that first day in Tokyo:

"As I stand with my back against the electric heater and look down to the street, I have before me a panorama new and varied. Here are the vehicles I see pass in endless succession: Trolley cars, automobiles, men leading horses hitched single drawing loads, men leading bulls hitched ditto, men themselves hitched single to carts drawing loads which look as huge, but of course are not, as those of horse and bull, and *rickishas*, which of course every one knows are two-wheeled, rubber-tired, one-passenger open carriages pulled by one man who stands in tiny shafts. These are what give color, picturesqueness and interest to vehicular traffic. Strong, lithe, shod in sandals, trotting on the level, straining well forward on the upgrades, running with long easy stride down hill, to me, as an old runner, they are of deep interest.

"And with all these are every kind of pedestrian passing and repassing—'three little maids from school' looking just like the picture books, boy students in European costume, mothers with babies on their backs, army officers in smart uniform, members of parliament looking like well-dressed gentlemen anywhere, and tradesmen and laborers appearing as their forefathers did a thousand years ago.

"I did not pity the rickisha men as some of our Americans did. I envied them. I wanted to get down and take the shafts and put my man up in the seat. Blood coursing, heart beating, lungs expanding, everything in a fine glow—why pity him? Pity me shivering in grandeur under two rugs when I wanted to pull.

"As to why one man should pull another—there is this to say: It is a cursed thing when it consigns one human being to a coolie job forever. It is the best thing in life itself, this pulling one another about—the strong carrying the weak, the well the sick."

Yesterday at the meeting of our Travel Club, on board, Prof. Bruce Baxter of Ohio read an unusually clear, clean cut statement of the contrast between the old and the new in Tokyo which I have his permission to quote:

> Tokyo is a city of striking contrasts, the old and the new are forever running into each other until it is almost impossible to determine whether one is living in the sixteenth or in the twentieth century. Broad-hatted, blue-coated coolies pull rickishas down the main thoroughfares just as their ancestors did centuries ago, only now they are on the alert to keep out of the way of high-powered automobiles. Other coolies draw creaking high two-wheeled carts heaped with loads of incredible weight, while Packard auto-trucks rumble past. An old peasant woman poles a sampan down a canal built fourteen hundred years ago, while overhead an elevated railway train thunders by. Oxen, goaded on by sharp sticks, drag heavy, wooden wagons, as above them an aeroplane swoops and glides. A tiny room filled with a dozen wood carvers is around the corner from a modern factory which is belching out clouds of black smoke from a tall brick stack. A fragile, red Japanese lantern, with a bit of a candle inside, hangs at a street corner, vainly trying to compete with the brilliant arc light on the next corner. On one side of a broad street glitters the green, tiled roof of the Imperial Palace just as it has glittered since the Middle Ages; on the other side towers the fourteen story office building of the Capital City. In a vacant lot, a group of Japanese laborers are digging a cellar with the most primitive of tools, while in the center of the street another group is repairing a broken trolley rail by the use of a sputtering electric drill.
>
> The same contrasts are to be found in the social life and usages of Japan. One woman follows meekly behind her husband on the street, while at the curb a Japanese gentleman is assisting his wife into an automobile and then takes his place beside her. One wife leads a secluded, shut-in life, seeing only the members of her immediate family, while another accompanies her husband to the movies. A small shopkeeper squatting down on the floor behind his pile of silks, haggling over pieces after the ancient Oriental custom of trading, excuses himself to answer the telephone bell. An aged fire guard with a swinging lantern and a long clanking piece of iron to be used in making the alarm, nimbly hops out of the path of a bright red motor fire engine. A tiny lunch room where the patrons eat their rice with chopsticks adjoins a modern European restaurant. The most up-to-date hotels have the Japanese annex where the guests sleep on the straw matting. A kimono-clad Japanese, clattering along in his wooden shoes, holds animated conversation with his next door neighbor, who is dressed in the height of European fashion.
>
> Fortunate the tourist who can visit Japan in these days of transition and see the new and the old at one and the same time.

Our first transportation in Japan was a fast electric train which ran up to Tokyo from Yokohama in less than an hour. Our second was the rickisha man. Slowly we made our way around the city for two days through the parks, past the royal palace, past the detached palace where the Prince of Wales was entertained, the parliament buildings and various departments, to temples, to tombs, to shops, to mu-

seums, to private houses, to our own embassy, and back to the new Imperial Hotel.

Mr. Asano, the head of the Toyo Kisen Kaisha line of steamers which have sailings from San Francisco and Vancouver to the Orient, entertains all persons on the passenger list of his steamers which arrive at Yokohama. He extended the same courtesy to us, and we saw one of the finest homes in Tokyo, were given ceremonial tea by his charming wife and granddaughters, and had an opportunity to see his priceless collection of art treasures which represent every period of Japanese history.

The Okura Fine Arts Museum, housed in the large, beautiful dwelling of the owner, Mr. Okura, is also open to the public by card. Back in 1868, before the collectors began to ship so many Japanese art treasures out of the country, Mr. Okura began a collection of Japanese, Chinese and Korean antiquities, which to-day is the largest and finest in the Far East. Bronzes, lacquers, fabrics, jade, porcelains, wood carvings, screens, images of Buddha and other gods, furniture of almost priceless value, art objects of which I do not know even the name, make up this remarkable collection. The taste of the owner, his patriotic desire to save to Japan some of her treasures, his public spirit in letting foreigners study his collection, are as impressive as the collection itself.

Some of the shrines we visited were dedicated to the early shoguns or conquering generals of the Middle Ages. One of the Buddhist temples was a strange combination of Coney Island, a country fair, and an Easter egg rolling in the White House grounds. The idea which I am trying to convey is that here was the one and only place of a religious nature so packed with people that we could hardly get about.

This temple is dedicated to Kwannon Bosatsu, the incarnation of love or human kindness, the most popular and most devoutly worshiped god in Japan. "His merciful heart," says the circular the priest handed me, "overflows with the feeling of loving kindness for all sentient beings, and it is for this reason he has everlasting life and incarnates himself in infinite forms in order to make mankind live in righteousness and perfect happiness."

The hall is erected in a park of considerable size, with little lakes, fountains and walks bordered by beautiful shrubbery. There are fifty other buildings in the grounds, a free dispensary, a library, a Young Men's Association, a priest quarter, a school for priests, etc. One section is given over to shops and amusements. There are wax works, movies, little restaurants, lemonade and peanut stands, lollypops, doll shops, lurid books, and a multitude of other booths containing gaudy baubles I can not name. Paper lanterns, flags, pennants, fishes and other decorations were suspended and pasted and pinned everywhere. There was weird music, "barkers" advertising various things, and a multitude of happy families, from the aged grandsire to the tinest baby strapped to the mother's back. Great flocks of pigeons and gaudy roosters were over everything.

It was two days before the annual Dolls' Festival, and I thought that this might account for the crowd, but I was told that it was a usual thing. It was a bright, happy, orderly crowd. Not a thing was offered for sale which a few coppers could not buy. And the sight of the people detaching themselves to go up int the temple, make their offerings and toss in thei prayers to the God of Loving-kindness was beautiful

The sacred image enshrined here is only on and three-quarters of an inch high. It was caugh up in the net of three brother fishermen back in th seventh century while they were fishing in the river and their descendants still serve in the temple.

"The principal affairs of the Kwannon Hall," says my official circular, "are the daily and monthl services and prayers which are all undertaken t realize in ourselves the love and truth of Kwannon for when this is manifested in all its purity and sin cerity, the world where we live will be a kingdom o Kwannon Bosatsu. The Japanese Buddhists pray fo this kingdom to come not only to this country of our but to the entire world, where no petty quarrels whether political or racial or social or religious, ough to reign under any pretext whatever."

Except for the name of the god, strange to ou western ears, this message sounds familiar to peopl trained in the teachings of Christ.

The general aspect of the place was joyous, bu to the right of the entrance of the temple was pathetic figure of a subordinate god called the "benev olent Jizo," wrapped about with the garments of dea children. No country or religion is free from thi kind of sorrow. There is the same voice heard i Japan that our Bible tells about in Rama—"Rache weeping for her children." If there is comfort in Jizo is there one of us, no matter of how rigid a faith, wh would deny it to a mother wrapping the little empt garments about the figure of something she think knows and cares?

A modern structure in Tokyo which was th subject of considerable debate was the Imperial Hote where we stayed.

An American, Wright of Chicago, designed i in a semi-Aztec style which some call "original" an others a "hodge-podge." It spreads out over th ground instead of going up into the air. There ar three hundred rooms "all with private baths," th same sign I have read in Washington all through th past year. It has many beautiful banquet room and even those who denounce the architecture admi that the decorations are in exquisite taste.

I like it. I see no reason why we should hav to feel exactly the same in Los Angeles or Denver tha we do in Chicago or New York. If there is anybod trying for a little variety in this age of chain hotels give him a cheer. They handled our huge crowd mos efficiently. In fact I have not seen the Japanese d anything in a careless or slovenly way. Nor have seen violence or discourtesy.

They are characterized, as all the authoritie agree, by frugality, endurance, obedience to law marked capacity for detail, altruism which put family or state above the individual, politeness an cheerfulness. I see no reason to dislike them. I se every reason to encourage and help them. Tha does not mean, however, that I favor unrestricte immigration of Japanese laborers to the United States

Never have I seen the crass materialism of materialistic age raised to a higher power than in statement by a Pittsburgh man in a public meetin on board that in a few years the world situation wa

bound to be "America versus Japan." Why? Because Japan is learning. Japan is building steel plants. In a few years Japan with her cheap labor can run us out of the markets of South America. The inference was that we would have to buy steel for a big navy and buy steel for a big army, crush Japan and get rid of a competitor.

It is the old exploded economics that the prosperity of one inevitably means lack of prosperity in the other. It ignores changes going on in Japan which are raising the standards of living—growth of liberalism in government, increase of education among the people.

To be sure, bloody wars have been fought for trade. But is it conceivable that, in the twentieth century, Christian America would deliberately go out to "get" a competitor in that way?

I know my country as well as the Pittsburgh man does, I know governments, both Republican and Democratic, at Washington, and I am certain that this is not the direction in which America is heading.

At sea, March 14, 1923.

Did Jesus Teach Improvidence?

Frank Oliver Hall

IN his justly famous book entitled "The Creed of Christendom," William R. Gregg names among "the specialties for the conduct of life prescribed by Christ's precepts and example," "the impropriety of providence and forethought." He says: "It is not to be denied that this prime duty" (thrift, foresight, provision for the future), "this imperative obligation, this indispensable condition of human advancement, is not only deprecated but actually denounced and prohibited in the Sermon on the Mount, which we are accustomed to look to as the embodiment of the Christian rule of life."

Is Mr. Gregg correct? Did Jesus teach improvidence? Prof. H. H. Powers thinks so, for in the current number of the *Atlantic Monthly*, after quoting from the Sermon on the Mount, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on," he says:

"There is (in these words) a disparagement of thrift and foresight, and an encouragement of a care-free, hand-to-mouth existence which nothing in the situation or context can mitigate. So absolutely do these injunctions contradict our most cherished convictions that we should quite discredit their literal intent, were there not abundant proof that Jesus practised what he preached. His followers in many cases forsook their occupations, put their capital into a common consumption fund, and frankly threw themselves upon charity, as Jesus encouraged them to do."

But did Jesus encourage them and us to be care-free mendicants?

Evidently Champe S. Andrews thinks so, for in his admirable and stirring article in the *Universalist Leader* of April 7, he says: "The Sermon on the Mount can not be accepted literally, for undoubtedly it teaches . . . . neglect of provision for a rainy day."

Now does it? That is an important question. For if Jesus did teach "the impropriety of providence and forethought" and practised "care-free, hand-to-mouth existence" and "neglected all provision for a rainy day," then did Jesus teach nonsense and practise foolishness, and we may as well at once class him with unpractical fanatics and pay no more attention to him. For every sane person knows perfectly well that the welfare of the world depends upon the practise of thrift, foresight, and provision for the future. Let us, therefore, examine the question.

The record of the life and teachings of Jesus, as far as we have any, has been preserved for us in the Greek language. But did Jesus speak Greek? Scholars are agreed that he did not, that the Sermon on the Mount, for instance, was delivered in Aramaic; and that afterward, probably years afterward, his biographers recorded what he said in a language entirely different from the one he spoke. The fact is that we have not a single original word of Jesus recorded exactly as he spoke it. The thought of Jesus having been translated into Greek, the Greek has in turn been translated into English. In the English translation with which we are most familiar, known as the King James Version, Jesus is made to say, "Take no thought for the morrow." But the Revised Version, which is rapidly supplanting the more ancient one, makes him say, "Be not anxious for the morrow;" and Prof. James Moffatt, in the most recent literal translation, makes the passage read, "Do not trouble about what you are to eat and drink."

There is no doubt whatever that these later translations are nearer to the meaning of the Greek phrase than the earlier one. Then why should we insist upon attributing to Jesus words which we know he never spoke, and the equivalent of which there is no reason to suppose he ever uttered?

Jesus is urging his disciples to "seek first the Kingdom of God and his righteousness." That is, they are to seek to create that kind of social order where the will of God (justice, kindness, co-operative service) shall be done on earth as in heaven. He assures them, and us, that if men will do this there will be no further necessity for anxiety or worry. "All these things shall be added unto you." There is enough and to spare if only we will seek it together and share it justly and generously. All of which is perfectly sane and sensible, where the other is insane and nonsensical. Why should we not, when the evidence is all on the side of sensible teaching, suppose that Jesus taught sense and not nonsense?

But did he not elsewhere teach thriftlessness and commend improvidence?

Where?

Certainly not in the parables, which constitute the bulk of his teaching. "Without a parable spake he not unto them." Take the parable of the Talents. Which one of the three servants who were left in charge of their master's goods does Jesus commend? The lazy, the improvident, the shirk, or the two who with thrift and foresight engage in trade and successfully take thought for the morrow?

Take the parable of the Ten Virgins. Which of the virgins does the parable commend, the thriftless,

the careless, the improvident, or the ones who not only had oil in their lamps but additional store?

Take the parable of the Good Samaritan. There is no gainsaying that the Samaritan not only had kindness in his heart but had put money in his purse, which he gave to the innkeeper, saying, "Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee." He was obviously a thrifty man who took thought for the morrow.

Take the parable of the Sower. Why did the sower go forth to sow? He was taking thought for the morrow.

Take the parable of the Drag Net. The net must have come from some one who had made it in preparation for the morrow, and was cast into the sea by those who would take fish for the morrow's dinner.

Take any of the parables, and you will find that the homely virtues of thrift, providence, thought for the morrow, run through them all.

But did not Jesus practise improvidence? Did not his followers "forsake their occupations, put their capital into a common consumption fund, and frankly throw themselves upon charity, as Jesus encouraged them to do?"

There is not the slightest evidence of it. For all we know to the contrary Jesus the carpenter may have been an exceedingly skilful workman, capable of earning enough and saving enough in, say, twenty years of industrious labor to enable him to devote one or two or three years to teaching and preaching. For all we know Peter and James and John and Matthew may have been prosperous individuals. Because they had taken thought for the morrow and practised thrift and economy they may have had the necessary capital to form "a common consumption fund." If this is not the explanation, where did the fund come from? There is not the slightest indication that this little company of itinerant preachers ever took up a collection or asked a penny or a crust from any one. And there is no evidence that any of them ever went hungry.

There is no reason to suppose that they were rich. There is even less reason to suppose that they were abjectly poor. There is every reason to suppose that they were a thrifty company of working men, who knew how to toil and were not ashamed to work. But they were also men of ideals, under the leadership of the Great Idealist, and they formed "a common consumption fund" from the personal funds that they themselves had earned. At any rate, there is not the slightest evidence that they "frankly threw themselves on charity" or that Jesus "by precept or example encouraged them so to do."

Therefore let's have done with the idea that Jesus taught, or his immediate followers practised, improvidence.

Vest Pocket Lay Sermons

XXIII Assimilation

Agricola

A STRADIVARIUS has a golden memory. Long after its master's fingers have been stilled its strings sound on, giving forth arias, fantasies, waltzes, dreams, as bewitching as ever "Triton blew from wreathed horn." Joy and sadness once swept over it with magic power, and in its hollow chamber live the echoes of sounds that once charmed listening souls, and touched the deepest chords of sentiment and emotion.

Not what the body consumes as food, but what it assimilates, gives strength and health. An invisible chemistry in a few short hours transforms grain in summer fields into a geometric theorem or a beautiful poem. Nature's forms are protean, but unstable when wrought upon by the exquisite machinery of digestion.

Thoughts too must be assimilated to give mental strength. Thucydides and Tacitus are meaningless unless the lessons of history become a part of the reader. Listening to Hamlet is only the ideal pastime of an hour unless we catch life's deepest meaning in the immortal words. As well attend vaudeville or the movies for soul nourishment.

Oliver Wendell Holmes says in the "Autocrat" that a meerschaum—foam of the sea—like a Stradivarius, becomes stained through and through, only with nicotine instead of melodies. Human beings become stained through and through with emotions, memories, dreams. The very texture of our souls is woven of such stuff. An emotion passes but leaves the nerves quivering, as the struck chord continues to vibrate. A thought sinks deep into consciousness and later reappears as faculty or power. We are played upon by the passing winds of experience, of passion and sentiment. Long afterward we give out the selfsame tones to a wondering world.

What we really assimilate we can use. If you are master of an algebraic problem you can synthesize its parts with irreproachable logic. If your thought is clear and well-defined you can impart it to others. Assimilation is nature's grand process by which dead matter becomes alive, fact becomes faculty, knowledge becomes power.

In youth assimilation is rapid and thorough. It is an easy task for the new machine to fulfil its destiny. Imagination is alert, memory is keen, and curiosity reaches out in every direction to absorb new experiences. In maturity moral assimilation like physical digestion becomes slower, and it is increasingly difficult for new ideas to become part of ourselves.

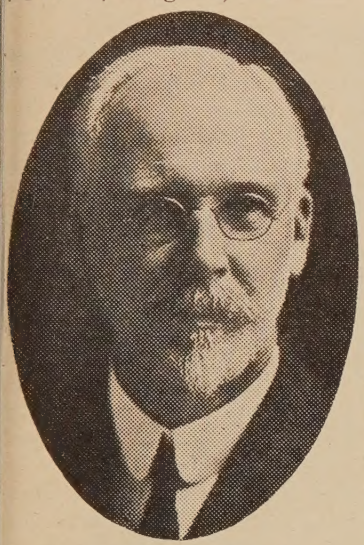
Assimilation means a metamorphosis of our past lives into ever changing forms. For no two hours in succession are we the same personality. If one absorbs evil thoughts and passions he gradually takes on the ugliness of Mr. Hyde. If he assimilates noble sentiments he progresses as did the immortal part of Faust until is heard the triumphant song:

> "Who ever
> Strives forward with unswerving will,
> Him can we aye deliver."

Representative Universalists

IX Bernard F. Merriam and John McKinstry Merriam

HELD in high esteem by his fellow citizens, and rightly so, Bernard F. Merriam has long ranked as one of the first citizens of Framingham. Though born in Southbridge, Mass., in October, 1857, he has long been a resident of this place and his name is forever associated with the town and its institutions. Whether it be charitable, patriotic, religious, financial or business, no good endeavor here seems complete without his association.



BERNARD F. MERRIAM

Of sound judgment, charitable and sympathetic, Mr. Merriam, without pomp and display, performs his full share of service, wherever and whatever it may be.

His public service has been as selectman, representative to the General Court of Massachusetts and town treasurer. Kindliness, courtesy and efficiency have always marked his association with town affairs. When the town faced a financial crisis because of the misdeeds of an official, and some one was needed who could restore confidence, the citizens called upon Mr. Merriam to act as treasurer and to guide the corporation through its troubles. As selectman Mr. Merriam gave that same noble service that has marked his every act. In 1917, 1918 and 1919 he was the representative to the legislature, elected almost entirely without opposition, a significant compliment to any one in a town of such keen political strife.

Highly patriotic, Mr. Merriam's two sons served the country in the World War, both rendering splendid service to the Stars and Stripes.

The employees of the Cordaville Woolen Mills, where Mr. Merriam is treasurer, can speak volumes of good deeds there. That same unselfish service pervades his every act, whether it be for town, for country, for business, for church, as bank director, for the Red Cross, the Boy Scouts, the war veterans, the hospitals, and all activities for good.

Though Mr. Merriam has the love and respect of his fellow citizens in community life, he is known throughout the town as one of the leading and loyal supporters of Bethany Church. He is a man who is always in his pew when the minister is in the pulpit. He is not only loyal to the church but he is one of the loyal and faithful teachers in the Sunday school. Mr. Merriam is the kind of layman who is always a friend of his minister. He is the senior deacon of the church. He has been a great help to the present minister in taking part of the opening service at the morning hour of worship. He is ever ready to give and to sacrifice for this church, which he has supported for many years. And Universalism has a higher standing in this community because Bernard F. Merriam is known as one of its loyal members. It is his loyalty and fidelity that has kept the Universalist church alive in Framingham.

* *

John M. Merriam was born in Southbridge, Mass., Sept. 20, 1862. He received his education from the Framingham high school, Exeter Academy and Harvard College, class of 1886. As a young man, after the completion of his law studies, he was secretary to United States Senator Hoar, and clerk of the United States Senate Committees on Privileges and Elections and Trade Relations with Canada.

As a lawyer he has a very large practise, and he is also a banker with a wide knowledge of finance, a student of history and government, and these activities have made his life a strenuous one and have subjected him to continual calls for service. But the joy which he finds in service compels him to accept these added responsibilities.

He is at present a member of the town council, the chairman of the town's committee on change of government, and the president of the Framingham Council of Boy Scouts, a trustee of the Framingham, the Massachusetts Homeopathic and the Westboro State Hospitals, and clerk and treasurer of the South Middlesex Co-operative Bank, each one a task in itself.

JOHN McKINSTRY MERRIAM

At the time of the World War, when the country was combed for fearless men embodying the best in manhood, he was asked to serve on the Selective Service Board, comprising Framingham, Natick, Weston and Sudbury. No greater service to his country has he rendered, even with his own two sons in active service, than that which he gave on this Board, of which he was an invaluable member. The more than one thousand men who were enrolled in the military service through this board will testify to the respect and honor in which Mr. Merriam is held for fairness, justice and patriotism.

A short time ago, when a fund for $17,000 was publicly subscribed in Framingham for the widow and family of a slain policeman, trustees of keen judgment and without reproach were needed to administer this money. This was no difficult problem in Framingham, for such a citizen, ever ready to

serve his fellows, was available—John M. Merriam, who was designated the chairman of this board of trustees. This is but one instance of the many duties this public-spirited citizen is called upon to perform. An apostle of deeds, Mr. Merriam is known in Framingham as its "busiest citizen."

Great as has been the service which Mr. Merriam has rendered in these departments of life, he has not been unmindful of his duties to God and to the church of his choice. He has been the moderator of Bethany Church for many years, he is chairman of the music committee and a deacon, and is ready at all times to give of his time, talent and money. We feel that a church which has such a loyal layman is indeed rich in manhood. And Bethany Church exerts a much greater power for good in this community because of men of such high character who constitute its membership.

Dr. and Mrs. van Schaick in Tokyo

Samuel Gilbert Ayres

OUR Central Church and our mission workers and people in Tokyo have just passed through a red letter period in the visit of Dr. and Mrs. van Schaick to Japan. While they were here only a very short time, they endeared themselves to all and proved themselves messengers of the great faith which emphasizes love and good will as the fundamentals in life and in religion.

We had received word that they were due to land at Yokohama on Tuesday morning, Feb. 27, at eight o'clock. As we were desirous that they should receive a warm welcome from Tokyo Universalists, the Rev. Mr. Kawabata and four of our missionary family

PART OF THE GROUP IN FRONT OF THE CHURCH

were on hand to extend a greeting. Alas, their good ship did not anchor outside the breakwater of the harbor until 2.30, and it was 5.30 before she docked at the Canadian-Pacific wharf. Greetings were then extended to Dr. van Schaick, and arrangements made for a visit to the Mission.

Dr. and Mrs. van Schaick were most generous in giving us two days out of the twelve they had in Japan. After accompanying their party on sight-seeing tours in Tokyo and Nikko, they arrived at the Missionary House on Friday night to remain until Sunday. The two days were bright and beautiful, and our guests entered into the program which had been arranged with such a spirit of hearty co-operation that everything passed off most delightfully.

After a good night's rest the first thing on Saturday's program was to show Dr. van Schaick the lot on which we should like to place the Perin-Cate House. *We* think it a fine location, and that it should be purchased immediately if we desire to secure it, but we make no attempt in this brief article to state Dr. van Schaick's opinion. We were exceedingly happy to be able to show him the land, for we feel confident that when he reports the matter to our people in America he will say the right word which will promote speedy action in pushing this longed-for institution for our young men.

Then came a call at the home of Mr. and Mrs. Ito, who have charge of the temporary Perin-Cate House, which at present is situated in their two upstairs rooms. Unfortunately the two young men whom we have at present were at school, but Dr. and Mrs. van Schaick were given an opportunity to meet the Itos, and to ask questions concerning their work. They were also able to see the rooms which the young men occupy, and to visualize what it would mean to have twenty young men in a dormitory under the direction and influence of Mr. and Mrs. Ito.

At 12.30 Dr. and Mrs. van Schaick, together with all of our workers, both Japanese and foreign, had luncheon together at the Missionary House. This gave our guests the opportunity of seeing all of our Tokyo force at once, and to get a little better acquainted with them. Every one seemed to have a good time. At the close some pictures were taken on the lawn, and an hour or more spent in goodly fellowship.

Before the arrival of Dr. van Schaick a wireless had been sent him asking if he would speak at the Tokyo Women's Club on Saturday afternoon, and he very kindly consented to do so. The meeting was held at the American Embassy at 3.30 o'clock. Here Dr. van Schaick gave a most impressive address upon his experiences during the World War. We are glad to say that the address was well reported in the Tokyo *Japan Advertiser* and the fact mentioned that Dr. van Schaick was a Universalist clergyman and editor. At the close of the address tea was served, and both Dr. and Mrs. van Schaick had an opportunity of meeting both old friends and new. Your missionaries were certainly proud to be represented at such a place and on such an occasion by two members of our Church who so worthily exemplify the best traditions of our faith.

Saturday evening Dr. and Mrs. van Schaick were guests of Mr. and Mrs. Stetson at dinner.

Sunday was the big day on our program. At

.30 Dr. van Schaick visited Mr. Stetson's English Bible Class, and made a brief address to the young men. At the regular morning service he occupied the pulpit and gave a most excellent address on "Christianity after the War." We had a fine congregation. Mr. Kawabata interpreted and conducted the devotional exercises.

After the service a number of pictures of the guests and of the congregation were taken in front of the church. Then followed *obento*—honorable dinner or luncheon—in the library of the church. The room was filled, and every one was in a happy

DR. AND MRS. VAN SCHAICK ON THE LAWN OF THE MISSIONARY HOUSE

frame of mind. Dr. and Mrs. van Schaick were given the opportunity of eating Japanese food, and took to it like natives. We knew that they had international minds, but were somewhat surprised to learn that their stomachs were in perfect accord with their thinking. Many of us have not gone quite so far.

Words of greeting were spoken by representatives of the auxiliaries in the church, and by Dr. Ayres for the Mission. To these Dr. and Mrs. van Schaick made happy response. Mr. Kawabata also spoke, voicing his joy at having them present, and referring to the fact that as they had come from the capital of a great nation so he was pastor in the capital of another great nation, representing the same faith and Church.

It was after two o'clock before there seemed to be any desire on the part of any one to adjourn the gathering. But our Blackmer Home folks had planned a very delightful afternoon and evening for them, so after much hand-shaking, and many *sayonaras*, they departed from the church.

The writer can not give details concerning the happy hours spent at the Home, but we know from experience that our guests had a most pleasant time, and were greatly impressed with the splendid work being done, and the larger opportunity which is before our church when we have adequate facilities to meet it.

Dr. and Mrs. van Schaick left Sunday night for Yokohama, and on Monday morning left on an overland trip to western Japan. We regret exceedingly that they were unable to see our finest equipped mission, in Shizuoka, and to meet the Naganos in Nagoya. We hope that this means that they did not make the attempt to see all of our work because they are coming again. We sincerely trust that this is so. If they do they may be sure of a warm welcome. Dear friends, do come again, and come soon.

* * *

NOMENCLATURE

To the Editor of the Universalist Leader:

This may not be important enough to print or to deserve reading. It doesn't amount to much.

I am far from being a purist. I don't know enough. But once in a while I run across a use of words that grates on me. I have had this experience two or three times in reading the *Universalist Leader*, notably in applying the term "cathedral" to some of our churches.

A cathedral is an official church pertaining to a hierarchical ecclesiastical system. German Protestants and Scotch Presbyterians hold some noble edifices that are called cathedrals even while they have no bishops. But those buildings were erected when bishops existed there, and they have a historical claim that entitles them to the term.

A real cathedral may be a very insignificant building architecturally; but it is nevertheless the bishop's own church, and it is governed by its chapter, and it belongs to the whole diocese as a court house belongs to a county. But many well-known cathedrals are massive and beautiful specimens of the builder's art. From this fact many are inclined to apply the term cathedral to any large and beautiful church.

I am not aware that we Universalists possess or are likely to possess any such church. The Church of the Divine Paternity is a gem of architecture, but it is far from massive. The plans for the new National Memorial Church in Washington are very beautiful. But neither the size nor type of that group of buildings merits the term cathedral. Dr. Roblin's new church in Boston will doubtless be a subject of pride to every Universalist. In size and style it may approach what most people mean when they loosely say "cathedral" or "cathedral proportions." But really all these fine buildings are only conspicuous parish churches. If the Washington pastorate should develop into a united group of pastors and preachers, it would then be a collegiate church in some ways, but after all it would remain primarily a parish church. We have no church built for a bishop's chair for the reason that we have no bishop.

I respect the cathedrals of liturgical and episcopal denominations. They mean something. But it is surely a discrepancy to call Westminster Abbey or the Fourth Presbyterian Church in Chicago cathedrals. Let little old St. Paul's in Boston be a cathedral.

Trinity Church is not one. And we Universalists have a perfect right to build the grandest parish churches and memorial temples in the world. But we *can't* build cathedrals. The state capitol may be very insignificant. But only derision would result if the metropolis of the commonwealth should build a magnificent city hall and then insist that its building should be called the capitol of the state.

Let us Universalists drop the affectation of talking about our "cathedrals" and get busy with our parish churches. I wonder if others agree with me.

William Couden.

* * *

FROM A UNITARIAN MINISTER

To the Editor of the Universalist Leader:

I am a Unitarian, preaching to a congregation which is half Universalist, so have a special interest in replying to Mr. Etsler's letter in your issue of April 7 on Unitarians and Liberal Theology.

He states the Unitarian and Liberal Orthodox positions as "loyalty to Christ" over against "loyalty to truth," and contrasts them as if they were in opposition.

If it were indeed true that loyalty to truth and to Christ were incompatible, then I should say, so much the worse for Liberal Orthodoxy. But the case is not so at all. Loyalty to truth leads to a fuller appreciation of Christ; and so far from negativing belief in God, it leads us nearer to Him both in faith and practise. The temporary aberration of certain Unitarians is no argument to the contrary. Mr. Etsler must be wholly ignorant of the broad trend of Unitarianism, or he would never have made such use of the *Christian Century* contrast.

The affair has its amusing side. Until recently my work lay entirely among Unitarians, and I often heard the remark, "The Liberal Congregationalists are really nearer to us than the Universalists." But now I find the same claim being made repeatedly in Universalist literature and conversation. Isn't it time for Liberal Orthodoxy to speak out and say which of her suitors she prefers?

I am inclined to think that local conditions rather than general principles are at the back of much that is said. There are certain localities where Unitarians and Universalists have little in common; but the number of ministers who hold fellowship in both denominations is ample proof of a general approximation in thought and sympathy.

Ernest J. Bowden.

Atlanta, Georgia.

* * *

DID JESUS MEAN IT?

To the Editor of the Universalist Leader:

I have been reading from time to time in the *Leader* articles more or less lengthy under this heading, implying that a follower of Jesus *never under any circumstances must use force.* Is this really what Jesus taught?

In John 18 : 10 we read, "Then Simon Peter having a sword, drew it," and in the next verse, "Put up thy sword into the sheath." Here is one of Jesus' disciples who has been with him three years still wearing a sword at his side, at least at times, and evidently without being censured for doing so. Three whole years and still Peter wears a sword in Jesus' company.

Now, turn to Luke 22 : 36: "And he that hath no sword, let him sell his garment and buy one." Verse 38: "And they said, Lord, behold here are two swords. And he said unto them, It is enough." So the Twelve who went down to Gethsemane had two swords with them, at Jesus' request.

I have often wondered what the Good Samaritan would have done had he come when the robbers were attacking the traveler tc Jericho, robbing him and wounding him. What do you think he should have done?

E. T. Mason.

* * *

UNITARIANS AND UNIVERSALISTS

To the Editor of the Universalist Leader:

About two years ago the Universalists established a small church in my town. After some study of their interpretation of Christianity, I decided that I could subscribe most heartily to the "five principles," especially since they seem to admit of considerable breadth of interpretation, and in no wise conflict with my simple Unitarian credo: I believe in the Fatherhood of God, the Brotherhood of Man and the Leadership of Jesus, and that it is my duty to try to live in accordance with those beliefs.

I went to their services and found so much kindliness and fair-mindedness that I got the idea there was a place in the big heart of Universalism for even such as I am, whose Unitarianism is of that ineradicable variety which is due to temperament as well as to conviction. It was cheering, after being entirely surrounded, for so long, by churches that could not admit me unless I allowed them to make me over into something that I would not have recognized as myself. I found that Universalism upheld me in the big spiritual fundamentals and gave me interesting new view-points about some things.

When lo! here comes C. B. Etsler's letter in the *Leader* of April 7. I wonder on what authority he makes the statement that spirituality among Unitarians has reached the vanishing point. I can not argue on the subject, because I do not feel capable of measuring the spirituality of my nearest neighbor, much less that of over 100,000 souls scattered over the United States of America.

Also I seem to see in that letter the implication that Unitarians are "a select company of truth-seekers who mind not at all the welfare of mankind." I find it impossible to conceive of a genuine truth-seeker in this world-conscious twentieth century, who can ply his trade of truth-seeking and remain indifferent to the welfare of mankind. Merely to discover a truth is to serve mankind. But in order that Unitarians may not feel limited to that one form of service, the general and unrestricted ideal of service is held up to them in church covenants, young people's motto and the expressed object of the Laymen's League, as well as in the sermons and literature, and in the example of the best Unitarians.

But my chief reason for writing this is to ask if Mr. Etsler's opinion of us is the prevailing one among Universalists; for, if it is, I blush to think how I have been imposing on the good nature of the local

Universalists, and I feel more than ever grateful for their unfailing courtesy to me.

Ella Battle.

Rocky Mount, N. C.

* * *

THE MILLION DOLLAR DRIVE

THE Board of Trustees of the General Convention desires to report to the Church on the results of the Million Dollar Drive as shown by the Convention's books at the end of the last fiscal year.

The statistics of the Drive to September 30, 1922, are as follows:

Pledged to Convention—less assignments	$439,948.21
Receipts to September 30, 1922	268,162.13
Assignments paid by Convention	22,637.27
General Fund—gross receipts	245,525.86
General Fund—disbursements	154,787.33
Churches which have paid in full	112

In making appropriations from the Drive Fund the following general divisions were made:

Board of Foreign Missions	$60,000.00
Universalist Publishing House	60,000.00
Home Missions	60,000.00
General Denominational Purposes	60,000.00
General Sunday School Association	17,500.00
National Y. P. C. U.	17,500.00
Murray Memorial Fund	8,000.00
Lombard College	12,000.00
Crane Theological School	6,000.00
Canton Theological School	6,000.00
Murray Grove Association	10,000.00

Other smaller amounts have been voted at various times by the Board.

In making appropriations from the Drive proceeds, the general policy adopted was to pay them in semi-annual instalments over a period of five years. Such a system has enabled the various beneficiaries of the Drive to adopt and test certain plans and policies which seemed wise and workable and which could be continued after this experimental period if they proved of value. Some exceptions were made to this policy, notably in the case of the Japan Mission. The appropriation to Japan of $60,000 was made in a lump sum. The need was so urgent that the Board felt justified in making this change in method of payment.

The results of the use of the Drive money in Japan are seen in the new church and school buildings in Shizuoka, models of their kind and favorably commented upon by all who visit them; a new missionary's home in Tokyo which is rapidly becoming a center of social and Christian influence; repairs and improvements on the Central Church long needed to increase the usefulness of the plant; and an appropriation of $2,000 toward the new Midori Kindergarten projected by the W. N. M. A.

In the case of the auxiliary organizations, the semi-annual payments have resulted in the adoption of new policies and the extension of the work in various fields. Their stories will be told later.

In addition to what has been done through the General Convention and the auxiliary organizations, we should not forget the benefits accruing to the local churches from the $750,000, approximately, raised in the Drive and assigned to local purposes. Repairs were made, parish houses built, parsonages secured, and debts paid through the impetus given by the Drive. While the full million and a quarter dollars subscribed in the Drive did not come to the General Convention, it was subscribed to the Church as a whole and has been productive of much good.

* * *

HONORS IN MISSIONS

THE Board of Foreign Missions has sought to increase interest in missions among our people by what they call "An Honor Plan in Missionary Education." Credit was offered for payment of the parish quota to the Japan Mission, for mission study classes, for compliance with the missionary requirements of the women, the young people, and the Sunday schools, and for several other forms of missionary education. Parishes were asked to register as competing for Honors, and forty-nine have done so. The Board is hoping that a much larger number will respond to the call for a report which is just going out. Parishes earning seventy-five or more points will receive a silk flag of Japan as a recognition.

The Board desires that the plan may be continued next year with much larger results. The various missionary organizations of all denominations have chosen Japan as the missionary theme for 1923-24. This means that a large amount of new and valuable material will be published by the Missionary Education Movement. Every effort ought to be made to secure a wide use of this material among our constituency. "No inspiration without information" is as true of Universalists as other people. Nor should we be content merely to know the meager facts about our own Mission. What are the assets and liabilities of Japan to-day? What social and religious forces are at work in the kingdom of the Mikado? Such questions as these are answered in "Creative Forces in Japan" by Galen M. Fisher, one of the study books for the coming year. Every minister and every leader in our Church ought to be reading the book now, in order to be ready for an aggressive program of Missionary Education in the Universalist Church during the coming year.

* * *

PARABLES OF SAFED THE SAGE

The Parable of Filling a Fountain Pen

THERE be two kinds of men who borrow Fountain Pens from their neighbors. The wicked borrow, and return not again, but put the Pen in their own pocket and go home with it; the righteous hand back the Pen after they have used it, but even they have sometimes to be reminded of it. Therefore do I carry Two Fountain Pens, one to use and one to lend. And I have one more reason, namely, that there is no one kind of Pen which answereth unto every need.

For if a Pen be a Self-filler, then must much of the Barrell be occupied with the Works, and the easier the Pen be to Operate, the less Ink doth it hold. Wherefore must one Pen be carried that it may be swiftly filled, and another that it may carry Ink

enough to last until the owner cometh back home again.

And this also have I noticed in filling a Pen, that he who would fill it too full, increaseth not the capacity of the Pen to hold Ink, but getteth Ink upon His Fingers; even so is it with every one who seeketh to Crowd any situation to his own too great profit.

And there was once a wise man who told me that a Fountain Pen sheddeth its Ink most freely when it is nearly empty, even as men talk most who have Least Wisdom.

For men speak little of those things that lie deepest within their souls. Yea, I like it little when a man doth tell me on Short Acquaintance the whole story of His Domestick Relations. Neither do I like it when a man whom I have never seen cometh unto me to waste an Hour of my time, and desireth to begin the Interview with a Season of Prayer. For I am suspicious of the man who thus approacheth me, and who then produceth Mining Stock for Sale, or desireth me to invest my money in Oil Wells. I like not the free-flowing of his first dip, and I fear for the honesty of the man who talketh too freely of his soul or of his Faith in the Power of Prayer as a preliminary to a Commercial Transaction. The Full Pen floweth not so freely, and the soul that hath real depth is not the one that easily spilleth over or drippeth so as to make a Black Spot in the Vest Pocket nigh unto the heart. These things and others I remember when I fill my Fountain Pen.

* * *

"PERSONAL LIBERTY" AND THE HOME

The Executive Committee of the Federation of Woman's Boards of Foreign Missions of North America at its quarterly meeting, March 29, 1923, had brought to its attention a petition to Congress, being circulated by the Anti-Volstead League and the Women's Liberty League, to bring back wine and beer. The Committee deprecates this strongly organized propaganda in certain localities on the part of special interests, which is being forwarded by women, and wishes to call the attention of Christian women of the land to the insidious dangers involved.

The specious plea presented by this propaganda is that we will prevent law-breaking by the legalization of the manufacture of wine and beer. The Committee believes the arguments of these propagandists are fallacious and that any modification of the Volstead Act would bring back the saloon with its attending evils, would increase the dangers for young people by creating an appetite for alcohol, and instead of decreasing would further the illegal sale of intoxicants. Therefore, the Committee urges the Woman's Boards to give full publicity to the wealth of facts and arguments available and to stimulate their constituency to arouse an intelligent sense of the responsibility resting on Christian women in this great moral issue.

Reliable information may be secured from the Temperance Departments of many church boards and from the Anti-Saloon League headquarters in each state. It is especially recommended that all Christian women read the speech of September 11, 1922, by Senator Morris Sheppard, published in the *Congressional Record* of that date; the pamphlet, "Hold Fast, America," which is the result of the investigation of Gifford Gordon, of Australia, on the operation of prohibition in the United States, and the special article in the *Outlook* of March 21, 1923, entitled, "Three Years of Prohibition."

While the advocates of light wines and beers make a claim for personal liberty, the Christian women of the land should emphasize the responsibility for the home and future generations, not only in America but in foreign lands. Appeals have come from the so-called non-Christian lands urging the Church to realize that the failure of prohibition in America will intensify their difficulties and greatly delay their progress.

* * *

"THE INVISIBLE EMPIRE"

The skeleton of the Invisible Empire is fast becoming visible. While charges and counter-charges fly between the Imperial Emperor and the Imperial Wizard, the Imperial Palace is guarded from profane hands by two deputy sheriffs. The Exalted Cyclops and thirty-three of his cohorts, fresh from the late unpleasantness at Morehouse Parish, gallop to the support of the Imperial Emperor. The ex-Imperial Wizard is prevented from doing likewise by an unfortunate pending Federal charge. The Grand Kleagle for Texas announces that the 325 local organizations of that state with their 150,000 members are backing the Imperial Wizard. The Imperial Emperor is charged with being without legal authority; from three to five thousand of the faithful meet in the lodge rooms of Nathan Bedford Forrest Klan No. 1 to rectify this omission. The attorney for the Imperial Wizard claims that the Imperial Emperor agreed last year to take $1,000 a month and let others run the order, "but it kills him to see other folks raking in more than that." The Imperial Wizard himself is charged with receiving into his personal account three dollars out of the ten paid by each new member. The Chief of Staff is charged with depositing $68,000 of Klan money to his own account. The Acting Cashier charges the Cashier and the Chief of the Klan Espionage Bureau with stealing some $107,000. The former Grand Goblin, dismissed as an "insurgent" some months ago, makes the fight three-cornered by asking the Superior Court of Atlanta to appoint a receiver for the Klan. Instead of undertaking laundry work for the country the Klan's energies are being diverted to hanging out its own family wash.—*The Nation.*

* * *

LAWLESSNESS AND THE LIQUOR BUSINESS

Where are all those people who used to keep the saloon alive? The Eighteenth Amendment has discovered to us an amazingly large group of men who do not believe in the saloon. The simple fact is that as a matter of strategy in a desperate situation people who never sacrificed a week of time or incurred the slightest personal peril in fighting the old-time saloon have now found out that the saloon was perdition's own business! We abused prohibitionists are responsible for giving them that revelation. Nor do we intend to be silent when men who left us alone in our long fight against the saloon now advocate a loosening of law, especially with regard to light wines and beers, that will surely bring the saloon back into our American life. The debasing brewery, also, would return with all its baneful political influence.

Let us not be deceived by this overdone cry about present lawlessness. The liquor traffic was always lawless. It will be so until it is utterly dead. But words can not tell, and figures can only hint, what benefits have already come to us from the Eighteenth Amendment. In January of this year I was in thirteen states and in five of our largest cities. In all that tour I saw no intoxicated person. And I heard but one. On one evening under the license system I saw five times as many people drunk in a Western city as I have seen drunk in the years since prohibition came to our land. The situation is far from perfect. But abounding statistics and abandoned workhouses tell the tale of vast improvement. We decline to give the field of argument to wild and unprejudiced guessers or to those persons whose affiliation has hitherto been either with the palaces of destruction known as saloons or with the polite tipplers of club or parlor.—*Bishop Edwin H. Hughes.*

* * *

THE WALKING-STICK BAROMETER

A weatherwise old gentleman whom the *London Morning Post* quotes says: "In my hall stand are a cherry-wood stick and an umbrella. Every morning when leaving home I put my hand on the cherry stick. If it's dry I take it with me. If it's cold and damp I take the umbrella." And the test is usually dependable.

Home and Children

PLANTING A TREE

What do we plant when we plant the tree?
We plant the ship, which will cross the sea.
We plant the mast to carry the sails,
We plant the plank to withstand the gales,
The keel, the keelson, and beam and knee;
We plant the ship when we plant the tree.

What do we plant when we plant the tree?
We plant the houses for you and me.
We plant the rafters, the shingles, the floors,
We plant the studding, the lath, the doors,
The beams and siding, all parts that be;
We plant the house when we plant the tree.

What do we plant when we plant the tree?
A thousand things that we daily see.
We plant the spire that out-towers the crag,
We plant the staff for our country's flag,
We plant the shade, from the hot sun free;
We plant all these when we plant the tree.

Henry Abbey.

* * *

THE BIRTHDAY PRESENT

MARY ANN was a little girl who lived in the shabbiest cottage on Maple Street, but it was a very neat cottage, and Mary Ann was a neat little girl. For her playthings she had a few toys and books, of which she took excellent care, but most of the time she had to work hard. Her mother was not strong, and Mary Ann often got up before daylight to help her with breakfast.

This morning was Mary Ann's birthday. While she was busy helping her mother cook the breakfast she paused a moment before the kitchen window to look out at the morning sky.

"How lovely!" she cried, and then she thought: "To-day is my birthday, and I wish that some one would give me a present as beautiful as the sky before sunrise."

She turned away from the window and began to set the table for breakfast. "Aunt Hattie," she was thinking, "always gives me a birthday present, but it is nearly always something useful—a gingham dress or a cook apron, or something like that." And then she began to think about what she should like to have: "A piece of pink hair ribbon, a beautiful storybook with ever so many colored pictures—and, oh, a great number of lovely things." But she was a little ashamed of herself for feeling dissatisfied with what Aunt Hattie would probably give her. Of course she did appreciate useful gifts; but just this once she wanted something beautiful.

About noon Aunt Hattie came, and in her hand was a package. She opened it presently. It was not a present at all, but only some embroidery that she had brought along to work on during the afternoon.

After a short time she said, "Mary Ann, I bought a little present for you this morning and asked them to send it out from the store. It should be here soon."

"How sweet of you, Aunt Hattie," said Mary Ann.

In the afternoon while the little girl was playing in the small yard in front of the house a boy rode up on a bicycle and handed her a package with her name written on it.

"Oh, this is my present!" she cried in delight and began to open it at once. When she saw what it contained, she cried, "Oh!" again, but this time not from happiness, but from disappointment. And such disappointment!

Then she carefully tied the package again and went to her own little room, where she sat down and cried. "How could Aunt Hattie have bought me such a present!" she sobbed. "How could she have thought of such homely things!"

Presently she sat up and dried her eyes. "I must not act this way," she said to herself. "If any one is kind enough to give me a present, I must thank her for it, no matter what it is."

As soon as the tears were all gone from her eyes she went into her mother's room. Aunt Hattie was still embroidering the table cover.

"Aunt Hattie," the little girl began, trying bravely not to cry, "thank you for the onions. Mother or I will make a cream dressing for them, and we shall all enjoy them for supper."

"You thank me for what, child?" exclaimed Aunt Hattie in amazement. And then she laughed heartily. "Not onions, Mary Ann," she said, "hyacinths."

"Hyacinths!" cried Mary Ann. "Is that what they are? Oh, how wonderful! And I can have a beautiful flower bed all my own!"

And when the spring came the lovely blossoms of the hyacinths were enough to delight any little girl. People passing in the street often stopped to look at the beautiful flowers. "See that delicate pink one," said a lady who passed one day; "it is as beautiful as the sky before sunrise."—*Eva M. Carroll, in Youth's Companion.*

* * *

SOME EXTRAORDINARY INVENTIONS

The Commissioner of Patents receives many strange inventions. Some of them indeed, as we learn from Mrs. John A. Logan's book, Thirty Years in Washington, are so strange and freakish that it is hard for the person who reads of them not to question the sanity of the inventors.

For example, one man seriously proposes a plan for exterminating all of the lions and tigers that he apparently assumes to live in the United States. The way to do it, he says, is to dig an immense pit and fill it with catnip. The well-known love of the feline race for the herb will induce the lions and tigers to jump into the pit; then concealed hunters are to come out and slaughter them! Another plan is for the destruction of grasshoppers on the plains; since concussion is known to kill insects, artillery, says the inventor, should be used for that purpose.

A milkman has invented a cow-tail holder, a clamp like a clothespin for fastening the animal's tail to its leg or to the milking stool. After the inventor had got his patent he found that there were other patents for cow-tail holders; moreover, he found that there was no demand for cow-tail holders any way.

It is estimated that approximately one invention in every twenty-five repays the inventor the cost of taking out a patent. Yet as a class inventors are optimistic. The toy called the return ball, a small ball attached to an elastic string, is said to have made a profit of fifty thousand dollars a year for the inventor; and the rubber tip on lead pencils also yielded large profits. The inventor of the gimlet-pointed screw was so poor that he trudged

on foot from Philadelphia to Washington to get his patent; so far his invention has brought more than one million dollars. Hundreds of other inventions that have brought fortunes might be cited. It is small wonder that inventors are hopeful.—*Youth's Companion.*

* * *

AN APRIL TRAIL

There's a trail up Sunrise Mountain and we took it on a day
When the bright blue winds of April followed us upon our way;
When the bright blue winds of April brought their frolic flutes along,
And companioned every footstep with a lyric beat of song.

'Twas a time for vernal laughter, 'twas a time for woodland mirth;
All the sere brown leaves about us joyed to see how from the earth
April's firstling flowers were peering, clustered by the roots of trees,
The fair virginal arbutus and the pale anemones.

Up and up our pathway led us by long bends and sharp inclines,
Now through scrawny scrub oak thickets, now by boles of fallen pines;
Now where bronzen dogwood branches soon would seem a foamy flood,
Now where round and sheer above us showed the hickory bough in bud.

Just beneath the crest a clearing gave wide vision to the eye;
Line on line of purple mountains billowing along the sky.
And the furrowed fields beneath us with their newly upturned mold
Gleaming in the April sunshine like great sweeps of ruddy gold.

Beauty bides in many places, be it near or be it far,
Sometimes bright and sometimes hidden under sun or under star;
But if you would look on Beauty when she lifts her shining veil,
On an azure day in April take the Sunrise Mountain trail!

Clinton Scollard.

* * *

A VICTIM OF THE COAL STRIKE

I am a poor innocent victim of the coal strike. I never robbed a miner of his wages or bombed an operator. I never maltreated a strikebreaker or ground the faces of the poor. Yet I and my family are passing a winter in extreme discomfort and wondering why. We like to live in a living room, dine in a dining room and sleep in a sleeping room. We have large rooms and have never been able to persuade ourselves that we wronged a poor Bolsheviki by using them. But we use them no more. We live huddled together in our dining room and kitchen and pass our time mostly in experimenting with new kinds of fuel. We ask but little of the coal men. A few tons of chestnut coal for the kitchen range and a few tons of stove coal for the furnace would make us comfortable and happy. But do we have them? I trow not. We began our troubles in November with two tons of coal in which slate predominated. It was so poor that we could not burn it alone and we could not get any more to go with it until the first was gone.

Once on a time my husband had a study. Now he does all his work in the dining room. Regularly every morning I remove from my table a blotting pad, a bunch of writing paper and a fountain pen. Regularly I put them back again, with haste, remembering we have had a coal strike and times are changed. Three times my husband has dropped ink on my tablecloth and my best napkins will never be the same again. He keeps his sermons in the left-hand drawer of the sideboard. I saw one there the other day entitled "Is the World Growing Better?" I wrote "No" three times across it with ink and when the owner of the manuscript saw what I had done he became heated. This was unfortunate, as he had indiscreetly thrown a maple stick in the furnace and the mercury was far up in the eighties. I found a list of hymn numbers on the floor and threw it in the wastebasket. My husband's remarks on the incident were delivered in a cold tone of voice and that was unlucky, too, for we were trying some coke that day and the children were taking turns sitting on the registers to see if any heat came up. We have dragged the piano and sewing machine into the dining room, not to mention five rocking chairs. And we have put our best light over the dining table, but none of us can get near enough to it to get much satisfaction from it. In the evening the neighbors run in to tell us their troubles in getting fuel. We never talk of anything else, that and the colds we have taken. Usually two or three of Jack's friends join our humble circle. They bring out the victrola and play a form of music not popular with our Methodist forefathers. My daughter plays the piano, my sister runs the sewing machine, my husband puts his feet on a chair in front of him while he reads the last word about the coal situation and I wander about among them like a little steamer beating among shoals. When my daughter's young man comes to call I have to go to bed because there is no more room for me.

The Gentle Spirit came home from college, which was closed for lack of fuel. She rode sixteen miles in a cold train and arrived at the house with a high fever. She proved to have influenza, which she gave to all her family with charming impartiality. We sent for a doctor, who came at once and said we should have more heat in the house. We procured a nurse, but we had no warm place for her and she soon went home to thaw out.

I hate wood for a cookstove. It is the meanest, most unsatisfactory, most treacherous fuel ever used by a distracted housewife. I put on my vegetables for dinner, cram the stove full of wood and go upstairs to make the beds. When I come down fifteen minutes later the fire is roaring wildly, but not one thing is cooking. I remind myself that I am a Methodist and the world expects much of me, so I say nothing wrong, but stuff in more wood and go upstairs again to do some necessary dusting. The next time I come down the vegetables have burned to a crisp, and the teakettle has boiled dry right on top of the warming closet. I am obliged to repeat "It is easy enough to be pleasant" three times backward before I can trust myself to say a few things which I think ought to be said.

We have not made a success of soft coal. The first day we tried it all of my beloved houseplants turned black and withered away. The next day the gases asphyxiated a neighbor's cat which made its home with us. The neighbor was real indignant, but the cat never said a word. His stiffened corpse is now concealed in our ashpile and little he'll reck if we let him sleep on, in the grave where the coal strike has laid him. The third day we had an explosion. The little front door of the furnace blew out and set my husband all afire. He had to roll over and over on the cement floor to put out the flames. But he said it was the only time he was warm all day.

I was glad when Jack went to school this morning, for he occupies so much room. But he returned at ten o'clock and reported joyously that the school was closed for lack of heat and the janitor had resigned in disgust. I welcomed him with rapture, having been haunted with a vision of our little red schoolhouse being blown into the air by soft coal improperly handled. But in ten minutes time I have spilled custard pie all over him. I was carrying it to the oven and I tripped on his overshoes, which he had brought into the kitchen.

These little inconveniences are trying, but they can be borne. And we would not complain at all if we thought we were helping to bring about a better state of affairs. But are we? Will all these complications lead to an adjustment of labor troubles so that each miner may have a square deal, and his daughter have a square piano? While I have a cold in my head will the miner's wife get a new fur coat? And how about the operator? I always think he has a right to the results of his good management and business sagacity. Will he reach the point where he can go about freely without a detective watching him? I wonder and I wonder.—*Julia M. Ten Broeck, in Christian Advocate.*

Young People's Christian Union

THE DIRECTOR'S DATES

April 29. Pleasant Valley, Ind.
May 6. Morning, Fitchburg, Mass.
May 11. Meriden, Conn.
May 13. Morning, Stamford, Conn.

* *

SUE SMITHTON

Smithton, Penn., was not named for the present superintendent of the Universalist Sunday school, but for her great-grandfather. Its present place upon the denominational map, however, is largely due to the great-granddaughter. (Both the adjectives apply.) Two or three years ago, Rev. J. L. Dowson, then of Linesville, Penn., held occasional services here and urged the organization of a Sunday school. It was generally agreed that it ought to be done, but no one wanted the superintendent's place. Sue Smith finally consented to take it, and the school was organized with thirteen members. This morning there were eighty-four present. On Easter day there were ninety in attendance.

The Smithton church is the old type of one-room building, with no adaptation to children's needs, physically, esthetically, or otherwise. The pews are straight and stiff and high, and little feet dangle and swing and rest not. All of the classes must meet in the one room, with only the width of an aisle between them. It would be easy to teach there the story of the Tower of Babel.

But they are making the best of it. Screens have been built to give a little privacy to some classes; there is a good blackboard; the little people have a sand-table in the choir-space behind the pulpit.

The point is that this group of men and women, some of them young and some of them older, but all of them interested and consecrated and doing their best, with the most meager sort of equipment are addressing themselves to the church's most important task: the religious training and education of the young. And the boys and girls come, and in this mining town, that affords all too few opportunities for youthful self-expression, are delighted at the chance.

They are of many nations, and their names, for most of them were born in this country, are delightful and sometimes grotesque combinations of good American first names with the musical or guttural or unpronounceable names from most of Europe and parts of Asia. Sue Smith and her helpers are helping them to be Americans.

Coal at 27 Cents a Ton

Mr. Hough, teacher of the adult class in the Smithton Sunday school, tells of his younger years when these Pennsylvania mountains were covered with trees, which were the familiar fuel, and when the coal beneath them was little valued and little used. In some places the veins of coal cropped out on the hillsides, and any one was as free to go and get it as he would be to gather rocks on a New England farm. Miners received a cent a bushel for digging it, making the cost twenty-seven cents a ton for the best grade of bituminous coal. Land with all this wealth beneath it went begging at five dollars an acre.

The Good Old Days

In one home here in Smithton I was shown a copy of the *Ulster County Gazette*, published at Kingston, N. Y. This was the issue of Jan. 4, 1800, containing the account of the burial of Washington. A news item announced the arrival of a packet from Falmouth, England, bringing the latest word from that country up to Oct. 20. News from the Continent, concerned chiefly with the war of the allies against France, was a few days older.

I wonder if we would like to go back to the good old days when coal could be had for the digging, and when it took over two months for news to cross the Atlantic.

Slavery in New York

In the same paper I ran across this advertisement:

FOR SALE
The one half of a
Saw Mill
with a convenient place for BUILDING lying in the town of Rochester. By the mill is an inexhaustible quantity of PINE-WOOD—and also,

A STOUT, HEALTHY, ACTIVE NEGRO WENCH

Any person inclined to purchase, may know the particulars by applying to John Schoonmaker, Jun., at Rochester.
November 23, 1799.

I wonder if we really would like to go back to the good old days—like that.

Stanley Manning,
Director of Young People's Work.
Smithton, Penn., April 8.

For the Quiet Hour

In Christ there is no East or West,
In him no South or North;
But one great Fellowship of Love
Throughout the whole wide earth.

In him shall true hearts everywhere
Their high communion find,
His service is the golden cord,
Close-binding all mankind.

Join hands, then, Brothers of the Faith,
Whate'er your race may be!
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both East and West,
In him meet South and North,
All Christly souls are one in him
Throughout the whole wide earth.

John Oxenham.

Now it is men and women of this kind who are the most powerful and arresting witnesses for the Lord. White is always very striking, but never more so than when it is the white flower of a blameless life. And when such a life is seen in the streets of Sardis everybody turns to look at it. When it reveals itself in a workshop, or in an office, or in a club, it captivates and captures all who are near. I do not say they like it, but they are compelled to see it. It has a mesmeric influence upon them, and everybody recognizes its presence.

J. H. Jowett.

It is found that growth in the religious life, in communion with God, follows the laws of a deepening friendship. These laws can therefore be known and studied and formulated; and religion, at the same time, ceases to be unintelligible and ceases to be isolated—cut off from the rest of life, and becomes rather that one great fundamental relation which gives being and meaning and value to all the rest. In absolute harmony, then, with the genesis of the social consciousness, religion, in this conception, is bound up with the whole of life; and we catch a glimpse of the real and final unity of life in true love, the relation to God and relation to man each helping everywhere the other. If religion is truly a personal relation, and its laws are those of a deepening friendship, then every human relation, heartily and truly fulfilled, becomes a new outlook on God, a revelation of new possibilities in the religious life. And, on the other hand, in that mutual self-revelation and answering trust upon which every growing personal relation is built, every fresh revelation of God is an enlarging of our ideal for our relations to others.

Henry Churchill King.

All who have caught Christ's spirit or felt the throb of his love have been quickened to a new life of service. Who but Christ so served or inspired service, so lived and died and lives again and ever again in each new life that he dominates? Ah, this it is to be a Christian! It is just to be what we know we ought to be, what we were made to be—to be *right*—right with God, right with ourselves, right with the world, right all round and happy all through. For the unthought and unsought and inevitable resultant of the full Christian life is a radiant joy and gladness, the sheer happiness of the man who lives, the harmonious exercise of function with every power in full play.

G. Sherwood Eddy.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass

MISSION STUDY BOOKS FOR 1923-24

The study books published by the Central Committee on the United Study of Foreign Missions for 1923-24 are on Japan. For this reason they will be of interest to every Universalist. We need to study our nearest Oriental neighbor and these books will give us every opportunity to know and understand the Japanese people.

The advanced book, "Creative Forces in Japan," is by Galen M. Fisher, and the chapter headings show something of his broad treatment of the subject:

1. Assets and Liabilities of the Japanese People.
2. Militarism, Reaction and Liberalism.
3. Social Problems and Christian Solutions.
4. Religious Resources and Problems.
5. Epochs and Achievements of the Christian Movement.
6. The Challenge of To-day and To-morrow.

"The Woman and the Leaven in Japan," by Charlotte B. DeForest, is the book for women and girls, and one that will readily adapt itself to program material. Miss Margaret T. Applegarth is the author of the Junior book, and this fact in itself is sufficient guarantee of its worth. Where is the boy or girl who would not be interested in stories such as these:

The Basket That Opened a Door.

The Honorable Inside-of-the-House.

After Five Sleeps; or the Worm That Turned.

The theme of the Home Mission Study books is "Saving America through Her Boys and Girls." "The Debt Eternal," by John H. Finley, is a discussion based upon the author's wide experience and recognized authority, of the child in his relation to the home, church, school, and labor, and his health and play. Dr. Finley is a member of the editorial staff of the *New York Times*, a former Commissioner of Education of New York State and the author of "A Pilgrim in Palestine," "French Schools in Wartime" and other books.

"The Child and America's Future," by Jay S. Stowell, is a shorter and simpler statement of the same theme. For leaders of Junior groups Joyce C. Manuel has prepared the first volume in a three-year cycle to be called the Better America Series. "For a New America," by Coe Hayne, presents the difficult home mission fields with their opportunities through the actual experience of young men and women working in them.

* *

MARY HILL BOX CONTEST

Clara Barton Guilds are reminded of the Mary Hill Box Contest now under way, which will end next month. The subject to be treated is India and the plan of the Contest was carefully outlined in the announcement sent some time ago to every Guild.

The boxes are to be sent to Boston where they will be judged and the prize awarded by the following committee: Rev. Lee S. McCollester, D. D., Mrs. Harold Marshall, Mrs. Hendrik Vossema.

* *

LOOKING FOR NEWS ABOUT CAMP MURRAY?

The dates are July 13 to 20. The conference is going to be better than ever before, and our own Camp Murray is going to be the very best yet.

Find out if your church or Sunday school is going to send delegates. Look around—we want more than one person from a church if possible. There are altogether too many good things for one to carry home.

Write for information (ask all the questions you want to).

Rena E. Bradley, Leader,
17 Spruce St.,
Springfield, Mass.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

WHAT SUNDAY SCHOOL MEANS TO ME. II.

Another Coming Universalist Gives Us the View-point of a Bright Twelve-Year-Old Regarding the Church School

Sunday school, or church school as we like to call it, is a great pleasure to me. I like to be with my friends and teacher and learn about Jesus and his followers, the Holy Land, Palestine, etc. We also are taught the Golden Rule and to be good, kind and true. We help others by the Gift Tree which we have the week before Christmas when we bring toys, books, clothing and money for children who are less fortunate than we, and by the Armenian envelopes which we send to Armenia for the boys and girls in the Near East.

Another thing which I like is the opening services. I like the responsive selection, the Lord's Prayer, and the little talk which Mr. Hempel gives, followed by a silent prayer which is very helpful during the week.

One of the organizations of the church school, the Camp-fire Girls, is very helpful to me because when doing honors we help other people, keep our bodies healthy, and learn many little things which are going to help me later on in life. Another organization, the Junior Young People's Christian Union, teaches us about religious affairs going on in Japan and India, and to be honest and help one another.

Lucia Mudge.

Lynn, Mass.

* *

NOTHING A YEAR

That's the price of "Sunday School Progress," the little bulletin which the General Sunday School Association issues for the benefit of our local officers and teachers. Field workers are somewhat surprised to learn that in some parishes this bulletin is quite unknown. It has been published for several years with the object of keeping workers informed of what is going on, of what share they ought to have and of what assistance is available.

Enough copies to supply all officers and teachers will be sent each month free of charge to any school which will appoint some reliable and conscientious distributor.

* *

PIECES TO SPEAK ON CHILDREN'S DAY

The *Leader* for May 12 will contain a page of poems suitable for recitation on Children's Day. Other good poems are:

"Opportunity," by Edward Rowland Sill, "The Throstle," by Tennyson, "Little and Great," by Charles Mackay. Selections may be made from the prelude to "The Vision of Sir Launfal" on "June Weather," from "The Cloud," by Shelley, "Midsummer," by J. T. Trowbridge, and "The Green Things Growing," by Dinah Maria Mulock.

* *

MRS. COOPER AND MRS. ADAMS

Sunday school people ought to have been particularly interested in the *Leader's* recent tributes to Mrs. Washington Cooper, of New York, and Mrs. James Adams, of Bangor, for these two "representative Universalists" have been for many years firm friends and generous supporters of our General Association.

Their large checks, always sent without a word of solicitation, are exceedingly helpful and encouraging to those who are trying to serve our Sunday schools. Moreover, their keen and intelligent interest in our work is a constant inspiration.

Indeed the Universalist Church is rich in its faithful women.

* *

HELPFUL APPRECIATION

Our people are saying very kind things about the series of special-day programs that have been arranged by Rev. A. Gertrude Earle. For instance, Mrs. R. E. Johonnot, of Bellows Falls, Vt., writes: "I feel that it will be pleasing to you to know that on Easter Sunday we gave 'Witnesses to Unending Life.' The scholars took their parts well and good judges said that it was one of the most dignified services we ever had. Thank you." You are welcome. We, in turn, thank you.

Among Our Churches

Southwest Letter

The writer is arranging a number of mid-summer meetings in Arkansas churches, including a grove meeting in the mission at Almyra in the rice country. * * **Driggs.**—The Rev. A. M. Shelton of Timson, Texas, is now engaged in a series of meetings here. Earlier C. R. Cook, also of Texas, conducted an eight-days meeting. His message was very helpful and elicited words of praise. The friends are planning for his early return. Mrs. Hannah J. Driggs, nearly ninety years young, is the faithful leader of this church. * * **Missouri.**—Interest is growing in both the Elmer and the Livonia church. Both are carrying on bravely. A new preaching point has been established in the fine little town of Queen City in Schuyler County. The three families residing here invited a group of friends to one of the homes where I preached two evenings in March. Though there was rain one night and a snowstorm the other the attendance and the interest shown prompted our people to secure a hall and to provide music for meetings in April. I preached three evenings. The meetings had been well advertised. We had good congregations each evening, a large percentage of whom were from the churches of the town. My message was very kindly received. Many came to me after the service with questions seeking information. This work will be continued and will bear fruit. A Rally of Universalists will be held at Livonia on the 17th of June. This will embrace Unionville, Glenwood, Queen City, Kirksville, Jimtown, La Plata and Elmer. The meetings will be held in a natural grove and will include worship at 11 o'clock, a basket dinner, greetings from each parish, and a sermon at 2 p. m. At night there will be a mass meeting in the church. This will be a means of inspiration to our people in northeast Missouri. * * **Kansas.**—The Kansas churches are active and are making progress. The work in Junction City is progressing well along all lines. The pastor, Rev. A. W. Altenbern, has won the confidence and love of the city. His sermons are unusually helpful. On Easter he spoke to a crowded house. The Knights Templars attended and filled the main body of the auditorium. Special music was rendered by a chorus choir. The Easter offering was $300. In the afternoon Mr. Altenbern conducted special services in the Briggs mission. The church at Hutchinson has been without a pastor since September. All departments have been active. Thirteen members have been added. Special services were conducted on Easter. Rev. William Gaskin of Avon, Ill., is filling the pulpit during April. Our people are greatly pleased with him and find great help in his sermons. The church will ask him to become the permanent pastor and it is earnestly hoped that he will accept the call.* * On May 1 and 2 a Conference of Liberals will be held in the Unitarian church in Wichita, participated in by the Universalists and Unitarians of Kansas and Oklahoma. On Tuesday evening there will be addresses on "Our Opportunity in the Southwest," by the Southwest Superintendent, and on "How to Improve It," by the Unitarian Field Secretary. Discussions by ministers and laymen on Wednesday and a platform meeting Wednesday night.

James Houghton.

Iowa Letter

Waterloo.—Rev. Otto Raspe is the "live wire" pastor here. The new church, to cost nearly $30,000, will be dedicated April 29. It will be the best church in Waterloo. Dr. L. R. Robinson, District Superintendent, will preach and the State Superintendent, Rev. O. G. Colegrove, will be present and possibly President Galer. There were eighteen accessions to our church Easter Sunday. * * **Osage.**—Rev. E. A. Lewis, pastor, reports seven accessions Easter Sunday. Mr. Lewis attended the Chicago conference April 17 in the interests of the Memorial Church at Washington, D. C., as did Rev. Otto Raspe, Rev. Geo. Wood and Rev. O. G. Colegrove. * * **Webster City.**—Rev. Geo. Wood is pastor here and is completing arrangements for a grand gathering June 12, 13 and 14 at this place—our annual State Convention. A cordial invitation is extended to all liberal Christian workers. There were three accessions to our church Easter. E. P. Prince, the vice-president of the Iowa Convention, attended the Chicago Conference * * **Boone.**—Preaching every Sunday at 10 a. m. The pastor, Rev. Gustave Zastrow, has awakened much interest in Boy Scout work, in which he is leader in the city. * * **Mitchellville.**—Rev. O. G. Colegrove gave the annual sermon to the I. O. O. F. for the fifth time in succession April 22. All departments are active and contributing to our denominational life. We had four new members added to the list of Comrades at our last meeting. J. E. Reid, with the pastor, attended the Chicago Conference. There were two accessions to membership and three christenings at Easter. * * **Santiago.**—Mrs. M. O. Colegrove preached here April 15 in the Methodist Episcopal church. She also supplied the Mitchellville pulpit April 8 and will assist in the Woman's Day service at Mitchellville, April 29. * * **Mt. Pleasant.**—This church is the first in the United States to report as "over the top" in meeting its quota for the Memorial Church at Washington, D. C., and the Perin-Cate Home for Boys in Tokyo, Japan. President Galer and Mrs. Galer are popular speakers in other churches in towns near and far.

O. G. Colegrove.

Church News and Interests

PERSONAL

Dr. van Schaick delivered a Washington's Birthday address on the Empress of France between Honolulu and Yokohama, and preached at the union service on board for a second time March 11, while the ship was aground in the Inland Sea of Japan. He preached at our church in Tokyo on the morning of March 4 and spoke at the Blackmer Home in the afternoon. On Saturday, March 10, he addressed the Women's Club of Tokyo at the American Embassy.

Connecticut

Meriden.—Rev. H. B. Taylor, pastor. The annual meeting of the Mission Circle was held in the parlors of the church April 11, and reported the most successful year in its history. It has ninety members on its roll, about twenty-five being active. They have worked hard this year to meet the full quotas, and with the contents of mite boxes and the dues they earned $630.20. The Circle contributed $200 to the Clara Barton Memorial, $10 towards a pledge of $100 for Bernice Kent, the new missionary in Japan, $10 to the Midori Kindergarten, $5 to Camp Hill, $5 to Dr. Jordan's school in Suffolk, Va., and $5 to Murray Grove, also $33.33 to the Tufts College Fund, and paying for expenses of a delegate to Northfield and $20.65 for flowers for the pulpit. Members reported sending 545 greeting cards, 211 letters, and making 418 calls. "Lighted to Lighten"—with "Helps" by Maude Lyon Cary—was the study book used.

Japan

Tokyo.—Rev. S. G. Ayres, D. D., missionary. The church has been under repair during January and February. The improvements have come from a balance remaining from the Drive appropriation. The church now has pews and attractive

pulpit furniture. New floors have been laid and the kitchen has been remodeled. The following letter of appreciation has been sent to the Board of Foreign Missions: "The Central Universalist Church in Tokyo, Japan, wishes to express its sincere thankfulness and appreciation for the ceaseless efforts shown by the American Universalist churches during the past year. Surely the church will double and more than double its activities when the kitchen and a few other repairs, which are now being made, are finished. All the members of the church wish to co-operate with the missionaries and Rev. C. Kawabata, the pastor of the church, aiming toward this year's watchword, "Completeness," so that we may be able to respond to the earnestness of the friends in America of the same faith. We wish to send this greeting to all the Universalist churches in America through the kindness of the Foreign Mission Board."

Shizuoka.—Rev. Hazel I. Kirk, missionary. The cause is moving forward in this church. Miss Kirk will soon be returning to America on furlough. Her place will be taken by Rev. and Mrs. C. R. Stetson. Plans are being made to have Mr. Stetson make frequent trips to our church in Nagoya. In a recent letter from Rev. A. Terasawa, pastor of the Shizuoka church, he says: "Increasing our self-supporting spirit—this is our motto for the year and we are going and doing with such spirit. This afternoon, I went to a ministers' meeting and there I have heard about the head of the girls' normal school who forbade his girls to go to Christian churches. I heard of him before from Mr. Ito that he does not like Christianity. But it was the first experience to hear that a president of a school forbids his school girls to long after Christ and his Father. Then I determined that I shall discuss about this problem with him to-morrow morning at his school room. It is my legal right."

Maine

Waterville.—Rev. C. A. Knickerbocker, pastor. The year has been a fruitful one in all departments of our church. There has been satisfactory growth in numbers and in interest. We now have over two hundred men and women organized for work in the various auxiliary units. Nowhere is increasing vigor more clearly shown than in the church school, which, under the skilful leadership of Dr. F. E. Wheeler, is attracting an increasing number of adults as well as children. Easter was a splendid day with us. The Knights Templars attended the morning service in a body, and the congregation taxed the capacity of the church. Eleven united with the church, seven of whom were from the church school. This makes one hundred additions under the present pastorate. In the evening an attractive concert by the children again brought out a capacity audience.

Pittsfield.—Rev. Sidney J. Willis, pastor. In spite of bad weather conditions this church was thronged on Easter Sunday for the beautiful and impressive morning service. The large chorus choir was assisted by a stringed orchestra from one of the nearby towns. A special service was held in the afternoon with communion and the reception of six new members, making a total of one hundred and one additions to the church membership during the present pastorate of nearly five years.

West Paris.—Rev. Eleanor B. Forbes, pastor. The parish supper and business meeting was held on March 27. Rev. Eleanor B. Forbes received a unanimous call to remain another year. Miss Forbes has supplied the pulpit for nearly a year. On Easter Sunday one young man and three young women united with the church. Two young men joined the church at the New Year service. These six young people are all members of the Sunday school and four are active in the Y. P. C. U.

Bangor.—Rev. Ashley A. Smith, D. D., pastor. The Easter activities in our church were very interesting and successful. On the evening of March 21, a parish banquet was prepared and served by the men, with Mr. B. C. Kent as chairman. This was followed by a fine musical program, and speeches from prominent members. Dr. Smith presided as toastmaster, and introduced the speakers, who dealt with matters concerning the interests and welfare of the church and parish. Large congregations attended the morning and evening services on Easter Sunday. An exceptionally fine musical program was rendered at the morning service. An Easter sermon theme, "He shall give His angels charge over thee," was impressively delivered by Dr. Smith. Twenty-four new members were received into the church at the evening service, the majority of whom were young people, including a Sunday school class of young girls of high school age. The annual fellowship supper and meeting was held April 5 with about 200 members present. A delicious menu was served by the Staples class, with Mrs. Gideon W. Evans as chairman. Special music, and the reading of letters from absent members, added much to the enjoyment of the meeting. Dr. and Mrs. Calvin M. Clark and Dr. and Mrs. Arthur A. Little of the Hammond Street Congregational Church were guests. The annual reports of the treasurer and chairmen of the various departments show the church and parish in a good financial condition, with gratifying results from the organized activities. Dr. Smith has been appointed to deliver the Sunday morning sermon Oct. 28, before the Universalist General Convention at Providence, R. I.

Massachusetts

Abington.—Rev. L. W. Attwood, pastor. There has been great activity in this parish all through the winter. In spite of heating problems, sufficient unto the day has been the coal or a substitute with which to warm the church for all services. The Social Circle had a very successful April sale and the Young People's Club has earned large amounts from making and selling candies. Under the auspices of the Mission Circle a series of vesper services have been held with solos and choruses from the great oratorios. These have attracted large congregations. At Easter two children were baptized and two adults received into church membership. A new baptismal font was dedicated, a gift from Mrs. Albert R. Moulton of Quincy and Mrs. E. F. Holbrook of Keene, N. H., in loving memory of their mother, Mrs. Susan Richards, a devoted member of the church, who passed to the higher life last year. The font is placed near a memorial window which Mrs. Richards gave in memory of her husband, Randall Richards.

Franklin.—Rev. R. K. Marvin, D. D., pastor. The annual parish meeting brought out 350 people. The treasurer, Mr. Walter Clark, reported all bills paid for the year and a surplus of $400. During the summer the church and chapel will be carpeted and the Ladies' Circle has the fund completed for this purpose. The church has received a legacy of $10,000 from Samuel Thain and an anonymous friend has give stocks that will yield $150 a year.

Norwood.—Rev. F. S. Walker, pastor. At the annual meeting of the society April 5, at which there was a large attendance, a most agreeable surprise was given the parish. After the various organizations had submitted their reports, showing affairs to be in a flourishing condition, Mrs. Frank A. Fales, an active member, handed to the moderator, James T. Wellington, a deed to the property at 196 Walpole Street, free and clear, for a parsonage. This gift, wholly unexpected, was received with a rising vote of thanks. Mr. Walker spoke feelingly for the parish, expressing his own personal appreciation of the gift, and also that of the society. Mrs. Fales told of the difficulties in 1914 in hiring a house for the minister who was expected to come to the church. The situation was talked over, as many other problems were, at 93 Day Street, where Mrs. Anna M. Day, Mrs. Martha D. Winslow and Mrs. Fales spent many happy hours together. These ladies decided to buy a house that was for sale at that time through the Co-operative Bank of Norwood. It was their idea to rent it until it had paid for itself in this way. The thought came to them later on: Why not give this house to the church of which they were such loyal members, so that in the future the pastor would always have a home and there would be no more house-hunting? Before the time arrived when the estate was ready to be given to the parish two of these women had passed on to a higher life—Mrs. Winslow and Mrs. Day, both faithful workers in the church. The house that has now become the parsonage was built about 1912 by Rev. George Miller, pastor of the church.

for his occupancy. When he retired from the pastorate and went to California, the property was sold to a Norwood man who held it only a short time before the three ladies already mentioned took title, so as to have a home for the new minister, Rev. Edward C. Downey, who served the parish until succeeded by the present minister, Rev. Frederick S. Walker, about two years ago. The house is of wood construction, two and a half stories high, steam-heated, and sets back from the street about twenty feet. There are a garage and a desirable lot of land in the premises, making a very delightful home.

Melrose.—Rev. L. L. Lewis, pastor. A communion service was held on Holy Thursday evening with a sermon. Music was furnished by the quartet. One person was admitted to membership. The attendance was the largest for several years. On Easter Sunday the church was filled to overflowing—the largest congregation during the present pastorate. The Patriots' Day festival, which the Ladies' Social Circle have conducted for more than thirty years, filled Memorial Hall. The Comrades have enjoyed a successful season, and will close on May 3 with a lobster salad supper.

Michigan

Grand Rapids.—All Souls Church of Grand Rapids is coming back. On Jan. 29 we held our first parish meeting and Rev. G. H. Ashworth of Lansing was our guest. His lecture was so well liked that arrangements were made to have him come the last Thursday of each month, when we have a get-together supper, social meeting, and a fine sermon from Mr. Ashworth.

New York

Middleport.—Rev. E. H. Carritt, pastor. The pastor's subject Sunday, April 15, was "Tragedy and Comedy," and a number have asked that the sermon be repeated. The same Sunday the superintendent, Norman Walters, stated in church school that more than 50 per cent of the average attendance in church school were in church for the morning service. This is an unusual occurrence in the Middleport church. On Monday, April 16, the Missionary Society held their annual election of officers. Mrs. Carritt was re-elected president. The treasurer's report was the largest ever given in the Missionary Society. The total receipts were $311.10 and the disbursements were $275.21. A preliminary meeting for discussion for a radio club among the young men of the church was held and an organization formed and officers elected.

Hornell.—On the first Sunday in January, Rev. Clara E. Morgan began her ministry in our church. Since then the congregations have greatly increased. The Easter offering was the largest ever received in the church. On Holy Thursday we had communion and one baby was christened and three joined the church. The following Sunday three more joined, making six new members. A new Sunday school organized Feb. 1 with thirteen has now grown to forty.

Ohio

Norwalk.—Rev. W. W. Betts, pastor. Services are being held regularly with slightly increasing attendance. On April 4 the W. U. M. A. held its regular annual meeting at the home of Mrs. A. D. Sanders with a record-breaking attendance. Official reports showed an excellent condition of affairs and much work accomplished. Membership is increasing and attendance at regular meetings has more than doubled. Mission study has been very interesting as conducted by the leader, Miss Effie Danforth. Officers for the coming year are: President, Mrs. R. C. Orr; first vice-president, Mrs. E. D. Cline; second vice-president, Mrs. W. W. Betts; recording secretary, Miss Edna Horr; corresponding secretary, Mrs. Millie A. Suhr; treasurer, Miss Eva Simmons. Plans for future work were discussed and light refreshments served. On Friday afternoon, April 13, the Alliance held a special meeting,when Miss Susan M. Andrews of Boston addressed a small but appreciative group of members, presenting the work of the W. N. M. A. The Clara Barton Guild enjoyed a profitable meeting with Miss Andrews in the evening after a jolly picnic supper in the church parlor. The Norwalk Guild is composed of a splendid group of young women superintended by Mrs. Elmer Cook.

Eldorado.—Rev. Thomas Murray, pastor. We held our series of meetings beginning Sunday, March 4, and closing Saturday night, March 10. There were four accessions to the church, two boys and two adults. We have lost two faithful members, Miss Hattie Wellbaum, who had been clerk of the church for about fifteen years, passed away Feb. 25, after a week's illness. She was also secretary of the W. N. M. A. and the Montgomery Association of churches. Mr. Evin Disher passed away March 1, at the age of eighty-three. The Eldorado church was organized at his father's home seventy-four years ago. Rev. Almira Cheney, State Sunday School Superintendent, was with us from April 7 to 12. She preached on Sunday night and held two conferences during her stay. On Easter morning Mr. Murray preached on "A Wonderful Morning." He has given dramatic readings on "The Master Mind," "The Tale of Two Cities" and "Jean Valjean," each of which was a fine sermon. The W. U. M. A. held their annual Easter fair March 29, realizing $121.

Pennsylvania

Hop Bottom and Nicholson.—Rev. R. S. Kellerman, pastor. Easter was the greatest occasion in many years. During three years these churches had no pastor. When Mr. Kellerman resigned to go to North Carolina his resignation was never accepted, the churches protested against his leaving them, and each year of his absence they sent him a call to return. There was no pastor while he was away. They made no effort to get one. They urged him to return, and when he expressed a willingness to come back they set about the ways and means to make his return both agreeable and profitable to himself and to the churches, and with great success. On Easter day both churches were decorated with large copies of three celebrated paintings, "The Marys at the Tomb," "The Walk to Emmaus," and "The Ascension." And in both churches there was special music and a special sermon in the presence of increased congregations.

Vermont

Brattleboro.—Rev. E. P. Wood, pastor. Rev. E. I. S. Osgood, pastor emeritus. Unity (Men's) Club met March 14. Supper was served by the Ladies' Circle. Principal Raymond McFarland of Vermont Academy was the speaker. Attendance eighty-six. At the Easter service the attendance was 335. An Easter program was given by the primary school at 12. The annual maple sugar supper was served by the men April 5, at which 325 were present. April 18 the ladies were hostesses to all adults of the parish at the parish house. The increasing attendance and interest justifies the federation of the Universalist and Unitarian parishes in Brattleboro.

* *

CHURCH MEMBERS REPORTED IN 1923

Previously reported	792
Brewton, Ala.	2
Osage, Iowa	7
Waterloo, Iowa	18
Pittsfield, Maine	6
Bangor, Maine	27
West Paris, Maine	6
Waterville, Maine	11
Abington, Mass.	2
Newtonville, Mass.	6
Lawrence, Mass.	28
Salem, Mass.	2
Hornell, N. Y.	6
Eldorado, Ohio	4
Stoughton, Wis.	1
Total	918

CHRISTENINGS

Previously reported, 54. Everett, Mass. 5. Hornell, N. Y., 1. Mitchellville, Iowa, 3. Abington, Mass., 2. Hallowell, Maine 2. Total, 67.

* *

A GREAT SEASON AT MURRAY GROVE

Last year attendance doubled at Murray Grove. This year it is probable that the plant will be run to capacity from July 14, when the season begins, until Sept. 4, when it closes. The program committee has nearly completed its work and promises a series of good things that will make every day one of joy and profit.

BOSTON MINISTERS' MEETING

The speaker April 23 was Prof. A. I. Andrews of Tufts College, subject, "Politics and Religion in Southwestern Europe."

April 30, luncheon and conference on State Convention matters, at Beacon Church, Brookline, at 10 a. m.

* *

IN MEMORY OF FREDERICK A. NICHOLS

At a meeting of the Board of the Illinois Universalist Convention, in Chicago, April 13, resolutions were adopted expressing the deep regret felt for the death of Frederick A. Nichols, a trustee of the Convention and for five years its president, and extending sympathy to the family and inner circle of friends, "rejoicing with them in the gracious memory of a noble life, sweetly, sanely and worthily lived."

* *

Notices

MASSACHUSETTS UNIVERSALIST CONVENTION

The 64th annual session of the Massachusetts Universalist Convention will be held in the First Universalist Church, Malden, May 16-17, 1923, convening at 7 p. m. on Wednesday.

"The Council shall consist of the ordained clergymen in the fellowship of the Convention. . . . of life-members resident in the state, of three lay delegates from each parish in fellowship, which delegates must be legal members of the parish they represent, and of the officers of the Convention."

Leroy W. Coons, Secretary.

Invitation

The First Parish Universalist Church of Malden invites the Universalists of Massachusetts to the annual sessions of the Conventions. Visitors and delegates wishing entertainment should apply to Mrs. Charles R. Bicknell, 22 Dexter Street, Malden, stating whether they wish to stay one, two, or three nights.

The banquet tickets for Thursday night will be $1.75. The number is limited and only those ordered and paid for can be reserved. These orders must be sent to Mrs. Harry B. Copeland, 24 Greenleaf Street, Malden.

All requests for entertainment and banquet reservations should be made not later than May 12.

The church is at the corner of Pleasant and Elm Streets on the car line, and one block from the B. & M. station. Those coming by trolley should take a Pleasant Street car at the Everett terminal.

Clarence J. Cowing, Minister.

* *

CONNECTICUT UNIVERSALIST CONVENTION

The 91st annual session of the Connecticut Universalist Convention will be held at Stamford, May 9 and 10.

Wednesday, May 9. 4.45 p. m. Organization. Roll Call. Welcome, President Board of Trustees, L. C. Root. Response, President C. G. Lincoln. Reports.

7.30 p. m. Address, "The Eternal Youth of Faith," Rev. A. W. Grose, D. D., of All Souls Church, Brooklyn.

Thursday, May 10. 9.30 a. m. Communion Service, Rev. F. A. Dillingham, D. D., of Bridgeport, presiding. Occasional sermon, "The Vision and the Command of Prophecy," Rev. A. N. Foster, Norwich. 11 a. m. Convention in session. Reports. New business. Election of officers. 2 p. m. Business. Greetings. Adjournment.

Invitation

A cordial invitation is extended to all Universalists in Connecticut to attend the Convention.

Lodging and breakfast for Wednesday night and Thursday morning will be provided.

Please make applications not later than May 4 for accommodation as above to Mrs. William V. Alexander, 103 Hubbard Ave., Stamford.

Supper will be served Wednesday night at the church at 50 cents per plate. Dinner on Thursday will also be served at the church at 50 cents per plate.

* *

DENOMINATIONAL CALENDAR

May 7, 8. Meeting of Board of Trustees of General Convention, Hotel Commodore, New York City.

May 9, 10. Connecticut State Convention, Stamford.

May 16, 17. Massachusetts State Convention, Malden.

May 22. Universalist Historical Society, annual meeting, Brookline.

* *

WANTED—PARISH ASSISTANT

The First Universalist Church of Rochester, New York, would like to hear from young women trained to accept a position of parish assistant, with special duties in the supervision of the Sunday school. Duties to begin in September. Address Rev. William Wallace Rose, 20 Thayer Street, Rochester, N. Y.

* *

W. U. M. S. OF CONNECTICUT

The annual meeting of the Woman's Universalist Missionary Society of Connecticut will be held in Stamford, Conn., on May 9. It is hoped a large delegation will be present.

Louise Marble, Secretary.

* *

UNIVERSALIST HISTORICAL SOCIETY

The 89th annual meeting of the Universalist Historical Society will be held at the Beacon Universalist Church, Brookline, Mass., on Tuesday, May 22, at 2.30 p. m. Annual reports will be received, followed by election of officers and of new members.

Rev. John Clarence Lee, D. D., will speak on Elhanan Winchester, pioneer Universalist in Philadelphia. Cars will then be taken to the ancient house in Brookline, at Heath and Hammond streets, where in 1751 Winchester was born.

To both meetings the public is invited.

Hosea S. Ballou, President. *Warren B. Brigham, Secretary.*

* *

UNIVERSALIST LEADERS WANTED

The Publishing House would be glad to receive copies of the *Leader* for Feb. 3, 10, 17 and 24 and March 17 and 31 from subscribers who do not wish to keep them.

* *

NOTICE

Announcement is hereby made of the change of the time of holding the Pennsylvania State Convention from June to September. In accordance with this change the next session of the Convention will be held in Reading, Sept. 25, 26 and 27.

H. A. Benton, Secretary.

* *

GENERAL CONVENTION TRUSTEES

The next meeting of the Board of Trustees of the Universalist General Convention will be held at the Hotel Commodore, New York City, May 7 and 8, 1923. All matters to be presented to the Board should be in the hand of the Secretary not later than May 1.

Roger F. Etz, Secretary,
176 Newbury St., Boston, Mass.

* *

Obituary

Miss Mary Swift Baker

Mary Swift Baker died at her home in Auburn, N. Y., March 4, 1923, at the age of ninety-two. She was born Nov. 23, 1831.

Miss Baker was connected with the Clinton Liberal Institute at Clinton, Oneida Co., N. Y., from the early sixties to 1873, as teacher and preceptress.

She was a loyal and devoted Universalist. The Church was her life. A little time before her death she wrote, "I am thankful for my precious faith, which is my comfort morning and evening. I could not do without it if I would, and I would not if I could." Although unable to attend services for the last few years she never lost interest in her beloved church. She showed this interest in many ways, one of which was by generously remembering the church in her will.

Miss Baker was a remarkable woman, her sweetness of character, her abounding faith, her optimism and keen intellect, made her beloved by all who knew her. The funeral service was held at her home March 7. Dr. Charles H. Vail, pastor of the Universalist church, officiated.

Mrs. Ellen A. Lamb

Mrs. Ellen A. Lamb, widow of Henry G. Lamb, died at her home in Spencer, Mass., March 19. She was born in Charlton eighty-four years ago, daughter of Fiske and Augusta (Cummings) Bacon. In 1855 she was married to Mr. Lamb and for many years they resided at Charlton Depot, where Mr. Lamb was engaged in manufacturing boots. They were closely associated with our church at Charlton, and their home always had a welcome for Universalist ministers. Some twenty years ago the family removed to Spencer.

Mrs. Lamb was keenly interested in everything Universalist: a member of the Church of Our Father, Spencer; of the Ladies' Aid, and the Mission Circle. She was a good neighbor, loyal in her friendships, and of strong character. She leaves a brother, Freeman C. Bacon of Mound City, Kansas, and several nephews and nieces.

THE BETHANY UNION FOR YOUNG WOMEN

A Universalist Institution

14 Worcester St., Boston, Mass.

The managers of the Bethany Union for Young Women desire to call attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $4.50 and $5.50 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

For the Board of Managers.

FRANK A. DEWICK, *President.*

JOSEPH B. HORTON, *Clerk.*

CHURCH DECORATION

JAMES I. WINGATE & SON

563 Boylston Street, Boston

Opposite Copley Plaza Hotel

Oldest Painting and Decorating Shop in Boston

Beautify your Place of Worship

Among other churches we have decorated are the
Park St. Congregational Church, Boston
Arlington St. Unitarian Church
Beacon St. Unitarian Church
Old Pilgrim Congregational Church, Cambridge
Universalist and Baptist Church, Haverhill

We combine, by careful study, the correct colors for painting, carpets, cushions, draperies and windows.

Letters from satisfied clients shown if desired

Telephone or write for appointment

J. MURRAY QUINBY

Daytime B. B. 2352 *Evening Well. 372-W*

Special Discount to Churches and Ministers

HOME DECORATION

CHURCH SUPPLIES

Responsible Houses

and

Reliable Goods

LEADED GLASS MEMORIAL WINDOWS

Church Pews and Furniture

The GEORGE W. WISE COMPANY
289-291 Congress St., Boston, Mass.

Memorial Windows

ALFRED M. BELL COMPANY

79 Sudbury Street, Boston, Mass.

MASSACHUSETTS STATE CONVENTION

The Hosea Ballou Foundation has been established for Home Mission Work. One hundred thousand dollars are needed. Gifts and bequests solicited. The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

For particulars address,

REV. LEROY W. COONS, D. D., *Secretary*,
176 *Newbury St.*,
Boston, Mass.

Reports, Year Books, Programs

And all Printing worth Doing Well

WALLACE SPOONER

81-89 Bristol St., Boston, Mass.

Burdett College

18 Boylston St., Boston

A Modern School of Commerce

Courses: Business, Accountancy, Shorthand, Combined, Secretarial, Normal, Business Administration.

Founded 1879 Send for Catalog.

Light and Peace

BY

Rev. C. H. Leonard, D.D., LL.D.

Dean Emeritus Crane Theological School
TUFTS COLLEGE

A BOOK OF PRAYERS

Printed on fine paper, and exquisitely bound in seal brown, limp ooze leather, stamped in gold. Size 5x7 inches. Each copy in a box. Also silk finish cloth, gilt top.

Price, One Dollar

Universalist Publishing House

Educational

Tufts College

JOHN A. COUSENS, LL. D.
President

THE SCHOOL OF LIBERAL ARTS
JACKSON COLLEGE FOR WOMEN
THE ENGINEERING SCHOOL
THE GRADUATE SCHOOL
THE CRANE THEOLOGICAL SCHOOL
AND, IN BOSTON
THE MEDICAL AND DENTAL SCHOOLS

For catalogue, address the Dean of the respective department, or

The Registrar, Tufts College, Mass.

P. O. Address for the Medical and Dental Schools
416 Huntington Ave., Boston, Mass.

Dean Academy

FRANKLIN, MASS.

Dean Academy is an endowed boarding school for young men and young women, offering exceptional advantages for education in every department of broad culture. Its buildings are commodious and thoroughly equipped for school work and for home-like living. Its courses fit for any college or scientific school, and it has courses, also, fitting for practical life. A large corps of instructors, able and experienced. Courses in Music, Art, and Speaking under special instructors. The atmosphere of the school is homelike and helpful, and the spirit of the students is enthusiastic and loyal. A commodious gymnasium with competent instruction provides for the physical well-being. The school has a new Science building with well-equipped laboratories, a domestic science department for girls, admirably equipped, with an able instructor. Delightfully located in a clean and beautiful New England town. The income from a large fund is expended for the benefit of the pupils and makes the terms very reasonable. For catalogue address the Principal,

ARTHUR W. PEIRCE, Litt. D.,
Franklin, Mass.

Goddard Seminary

Barre, Vermont

An excellent co-educational boarding school delightfully situated in one of the best communities of the state.

Modern and adequate equipment.

A traditionally strong school spirit.

Carefully selected corps of capable teachers.

Thorough courses preparing for college.

Instruction in Elocution, Piano, Voice, Business and Languages by specialists.

Buildings in attractive condition. Visitors welcome.

Write for catalogue to

RUSSELL L. DAVISON, A. B., Principal.

Lombard College

GALESBURG, ILL.

The only Universalist College west of New York State

Lombard offers Academic, Scientific and Music courses leading to Bachelor degrees.

We invite correspondence with men and women contemplating a college course.

JOSEPH MAYO TILDEN, LL. D., *President.*

Write DEAN LEWIS B. FISHER,
1365 East 60th St., Chicago, Ill.

Ryder Universalist House

Divinity School Department of

LOMBARD COLLEGE

At University of Chicago

Write DEAN LEWIS B. FISHER
1365 East 60th St., Chicago, Ill.

Westbrook Seminary

Portland, Maine

offers

Broad courses for college preparatory or culture education. Special departments for commercial training, musical appreciation, and household management.

Graduate courses leading to degrees for young women who can not undertake a full college course.

A fine group of buildings splendidly situated. Unusual opportunity for young people to obtain rounded and normal development.

The highest possible standards at the lowest possible cost.

Address, ORLANDO K. HOLLISTER, Litt. D.

The St. Lawrence University

Canton, N. Y.

Dr. Richard Eddy Sykes, President

COLLEGE OF LETTERS AND SCIENCE

Courses leading to the Degrees of B. A. and B. D
Edwin Lee Hulett, M. A., Dean

THEOLOGICAL SCHOOL

Courses leading to the Degree of B. D.
Dr. John Murray Atwood, Dean.

BROOKLYN LAW SCHOOL

Courses leading to the Degree of LL. D.
Dr. Wm. Payson Richardson, Dean.

SCHOOL OF AGRICULTURE

Granting Certificates of Graduation
Roland Hale Verbeck, B. S., Director

Crackling

A jitney car operated by a woman between New Orleans and Little Woods broke down the other day. She halted a passing roadster and inquired, "Do you know anything about this car?"

"Only a lot of old jokes," he replied, and carelessly drove on.—*Christian Register.*

* *

We like a story that was very popular with the Army in France.

It is the tale of a negro who was beating it for the back areas as fast as he could go, when he was stopped by a white officer.

"Don't delay me, suh," said the negro. "I's gotta be on my way."

"Boy," replied the officer, "do you know who I am? I'm a general."

"Go on, white man, you ain't no general."

"I certainly am," insisted the officer, angrily.

"Lordy," exclaimed the negro, taking a second look. "You sure is! I musta been travelin' some, 'cause I didn't think I'd got back that far yit."—*Ottawa Evening Citizen.*

* *

The head of a large shop, while passing through the packing room, observed a boy lounging against a case of goods and whistling cheerily.

The chief stopped and looked at him.

"How much do you get a week?" he demanded.

"Five dollars."

"Then here's a week's money; now clear out."

The boy pocketed the money and departed.

"When did we hire that boy?" the chief inquired of the departmental manager.

"Never," was the reply. "He had just brought a note from another firm."—*Continent.*

* *

"Just fancy old 'Arry tykin' to *burglary!* An' 'im 'avin' a good woman to *work* for 'im."—*London Opinion.*

* *

Boss: "Sir, what does this mean? Some one just called up and said that you were sick and could not come to work to-day."

Clerk: "Ha, ha! The joke's on him. He wasn't supposed to call up until tomorrow."—*Showme.*

* *

This from the program of the College Club scholarship benefit:

Harvard Man: "I've a friend I'd like you girls to meet."

Bryn Mawr Girl: "What can he do?"

Wellesley Girl: "How much has he?"

Radcliffe Girl: "What does he read?"

Vassar Girl: "Who are his family?"

Holyoke Girl: "What church does he belong to?"

Smith Girl: "Where is he?"—*St. Louis Post-Dispatch.*

A Layman's Religion

By Roger Sherman Galer

President of the Universalist General Convention

A thoughtful and suggestive study of the elemental verities in terms of present knowledge of the universe and modern understanding of life.

Price, $1.00

UNIVERSALIST PUBLISHING HOUSE

176 Newbury Street, Boston, Mass.

Levi Moore Powers

A Memorial By His Friends For His Friends

"Paint me as I am," said Oliver Cromwell. This book has been made by those who loved and honored Levi Powers too much to overpraise him. Those who knew and loved him will be glad to have this memorial. It will tell those who did not know him something of a man who lived eagerly, honestly, and bravely, in the sight of all men, but most of all before his own soul. (*From the Foreword.*)

Price, $1.00

Universalist Publishing House

176 Newbury St., Boston

New Mission Study Books

The study books this year are on Japan. We need to study our nearest Oriental neighbor—only ten days away. We shall like our neighbors if we know them better. The study will be of particular interest to Universalists on account of our mission work in this country.

CREATIVE FORCES IN JAPAN Advanced Study Book

By GALEN M. FISHER

THE WOMAN AND THE LEAVEN IN JAPAN

Study Book for Young Women and Girls

By CHARLOTTE B. DeFOREST

Prices: 50 cents each in paper, 75 cents in cloth

Order of

UNIVERSALIST PUBLISHING HOUSE

176 Newbury St., Boston 6010 Dorchester Ave., Chicago

Wayside and Fireside Rambles

This is a book of great refinement in thought, style, manufacture and illustration . . . written with much beauty and finish of style, a good deal of descriptive power, and a nice feeling for comedy and humor.—*New York Independent.*

There is a happy mingling of the serious and the humorous which makes a work of this kind very restful and entertaining.—*Boston Evening Transcript.*

Price $1.00, postpaid

THE UNIVERSALIST PUBLISHING HOUSE

176 Newbury St., Boston